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The Bombay Chronicle

REGD. NO. B. 1065

FOUNDED BY SIR PHIROZESHAH M. MEHTA IN 1913.

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ROYAL ASIATIC SOCIETY LIBRARY OF THE BOMBAY BRANCH

VOL. XXII NO. 50 BOMBAY: SUNDAY, DECEMBER 16, 1934 PRICE ONE ANNA

Indo-British Treaty Talks Behind Purdah

Federation Of Indian Chambers Perturbed

Urges Govt. To Take Them Into Confidence

RECEPTION OF DEPUTATION URGED

Why This Partiality Shown To British Trade Interests?

AHMEDABAD, Dec. 15.

Mr. Kasturbhai Lalbhai, President of the Federation of Indian Chambers of Commerce and Industry, has addressed a telegram to the Secretary, Government of India, Commerce Department and to Sir Joseph Bhore, Commerce Member, New Delhi, regarding the statement made by Mr. Runciman, President of the Board of Trade, in the House of Commons with reference to the Indo-British trade agreement.

The telegram states:—

Marked Partiality

"The Committee of the Federation are much perturbed to find that while British interests to be affected by the trade agreement are fully made conversant with the terms of the treaty, the Indian Government have totally ignored the claims of Indian commercial and industrial interests for consultation in the final settlement of the agreement. The Committee submit, with due deference, that Indian commercial and industrial interests are entitled to be taken into confidence regarding the terms of the treaty before they take final shape, as they are likely to restrict the future Indian Government's right to develop Indian industries under adequate protective tariffs, and request the Government to acquaint Indian interests with the terms of the trade treaty before they are made final, by acceding to the Federation's request for receiving a deputation."

Committee Meeting

The Committee of the Federation will meet at Delhi on the 19th and 20th instant.—A. P.

NATIONALIST PARTY PLANS

All-India Agitation Against Award To Be Launched

LAHORE, Dec. 15.

In the course of a letter to Mr. Satyarti, Secretary, Punjab Nationalist Party, the Private Secretary to Pandit Malaviya says:—

"Pnditji's health is progressing. There is marked improvement in the health of Mrs. Malaviya, though it will take another two months before she is completely cured.

"Panditji proposes to go to Benares as soon as his wound is healed up, where he will call a meeting of the Working Committee of All-India Nationalist Party and other prominent Nationalists to decide the future plan of work in and outside the Assembly.

"The report of contemplated crusade against the Communal Award is substantially correct, and there is much truth in the idea of starting an All-India agitation against the Communal Award, though no authoritative programme has so far been chalked out."—United Press.

KING EMPEROR'S CUP

Ethics Wins

CALCUTTA, Dec. 15.

The King Emperor's cup resulted in a win for Ethics, Telasur being second and Pougatchev third.

Ethics won by half a length, and one and a quarter lengths separated the second and third.

Time was one minute, 41 seconds. Playon was fourth.—A.P.

GERMAN TRADE ADVANCE

What Figures For November Reveal

EXCESS OF EXPORTS OVER IMPORTS

(Special Cable).

BERLIN, Dec. 15.

Following the credit balance of over 16 million marks in October, Germany's trade balance in November was again favourable. Exports at 355.7 million marks exceeded the imports by 9.9 millions.

DUBLIN RECORDS 'QUAKE SHOCK

Epicentre, North Of Afghanistan?

(Special Cable).

DUBLIN, Dec. 15.

A severe earthquake was recorded by the Seismograph of Jesuit Fathers, Rathfarnham Castle, at 02-18 hours. The epicentre was calculated to be north of Afghanistan.

PRIDE OF FRANCE

New Ocean-Going Submarine Launched

(Special Cable).

TOULON, Dec. 15.

Another recruit has joined France's great submarine fleet. The ocean-going submarine "Le Tonnant" which has been launched displaces 1,384 tons. Her armament includes 11 torpedo tubes.

SAFEGUARDS FOR PRINCES

States' Representatives Arrive At Unanimous Decisions

BOMBAY, Saturday.

A meeting of the Ministers of the Standing Committee of the Chamber of Princes was held this morning at the Taj Mahal Hotel, Bombay, with Sir Manubhai Mehta in the chair.

The following were present:—Sir Manubhai Mehta, Sir Liaqat Hyat, Sir Prabha Shanker Pattani, Rai Bahadur Atal, Rai Bahadur Surve, Sirdar Paniker and Kah Abassi. The Committee examined the report of the Joint Parliamentary Committee with special reference to safeguards laid down with regard to the Chamber of Princes and discussed modifications to be suggested and arrived at unanimous decisions. Their report will be submitted to his Highness the Chancellor.—A.P.

REST CURE FOR RAJEN BABU

To Proceed To His Native Village

PATNA, Dec. 15.

Babu Rajendra Prasad, who had been suffering from asthmatic feats and now on way to recovery is having good sleep at night. With the sanction of the local doctors attending him he will proceed on Monday next to his native place, Jiradei, in Chapra District to take complete rest to recoup his health.

If, however, the climate of the place does not suit his present state of health, he will have to proceed to some sea side station as advised by eminent doctors.—United Press.

MR. NEOGY'S CANDIDATURE FOR ASSEMBLY

Withdraws From Contest Finding Opposition

CALCUTTA, December 15.

Mr. K. C. Neogy, one of the contestants for election to the Legislative Assembly from Burdwan Division, non-Mahomedan Constituency withdrew his candidature to-day. Mr. Neogy issued the following statement to the "United Press" in this connection:—

"I agreed to seek election to the Legislative Assembly on the assurance of my friends, including some prominent members of political parties in and outside Bengal, that it would be possible to avoid contest at the polls. It has since appeared, however, that this supposition is unfounded, for while three rival candidates are willing to retire in my favour, one is not. I therefore have withdrawn the candidature by a formal notice to the Returning Officer to-day."—United Press.

THREE CANDIDATES WITHDRAW

CHINSURAH, December 15.

Messrs K. C. Neogy, Amarendranath Dutt (sitting member) and Nabakumar Singh Dudhori have withdrawn their candidature for elecion to the Legislative Assembly from the Burdwan Division, non-Mahomedan Constituency. The contest now lies between Kemar Debendralal Khan of Narajole and Mr. Amarendranath Chatterji.—A.P.

BOMBAY COUNCIL AND AHMEDABAD MILLOWNERS

AHMEDABAD, December 15.

Sheth Sakarlal Balabhai has been elected to the Bombay Legislative Council on behalf of the Ahmedabad Millowners' Association.—A.P.

Village Industries Board Appointed

Gandhiji Outlines Functions And Programme

WARDHA TO BE HEADQUARTERS OF ACTIVITIES

WARDHA, December 15.

Mahatma Gandhi has issued the following Statement:—

"As the idea was to form a board of administration of the policy and programme of the All-India Village Industries' Association of persons who thoroughly believe in its policy and practicability of its programme and who will, in effect, be whole-timers, both Mr. Kumarappa and I have given considerable time and thought to the formation of the board.

"The Congress resolution in the matter contemplates the creation of a self-acting, independent and non-political organisation consisting of men and women whose primary aim in life would be identification with the villagers and promotion of their welfare.

"The following friends, having understood the implications of their obligation, have consented to form the association, of which they become both, foundation-members and the first board of management:—

"Shri Krishnadas Jagooji, President and Treasurer; Syt. J. C. Kumarappa, Organiser and Secretary; Shrimati Gosiben Captain; Dr. Khan Saheb; Shri Shoorji Vallabhdas; Dr. Prafulla Ghose; Shri Laxmidas Purshotam Ashar and Shri Shankerlal Banker. They will have power to add to their number.

FUNCTION OF BOARD.

"The function of the Board will be to define the programme of village reconstruction work from time to time, to co-ordinate the policy followed in different centres, to collect, collate and circulate information gathered from workers or agents as to the actual condition existing in village industries of both those that may be flourishing or those that may be perishing also as to the economic, moral and physical condition of villagers to carry on research work with the help of specialists and experts, and to discover and create a market for surplus village manufactures.

"The Board will collect such funds as may be required for the due discharge of its functions. As the secret of the success of the policy of this association will be in making the villager self-reliant and self-supporting and its programme must not be costly. The idea is, therefore, to work with as little outlay as possible.

DECENTRALISATION.

"It follows, therefore, that decentralisation must be the keynote of the board's policy and India will be divided into as many areas as there may be workers or agents, who will work, organise and be responsible to the Board for the carrying out of its programme in their respective areas.

HONORARY AGENTS.

The workers or agents will be selected from those who, consistently with their pre-occupation of earning their livelihood, will give their whole time to the work of the Association. So far as possible the agents will be honorary. They will collect what funds may be necessary for the organisation of their areas. It may be that the Board will not get many unpaid agents. It will be satisfied as for a start even with a few districts which are thoroughly organised and demonstrated to be economically and otherwise successful. A list of agents will be published from time to time.

BOARD OF ADVISERS.

The Board cannot carry on research work without the help of experts. And since experts cannot be expected to give their whole time and thought to the work of the Association, I have sent requests to several friends if they would allow their name to appear on the Board of advisers. So far the following friends have kindly consented to be on it:

Dr. Rabindranath Tagore, Sir J. C. Bose, Sir P. C. Ray, Sir C. V. Raman, Mr. Ramdas Pantulu, Jamal Mohamed Sahib, Sri G. D. Birla, Sir Purushottamdas Thakurdas, Sir S. N. Pochkhanwalla, Prof Sam Higginbotham, Dr. Jivraj Mehta, Dr. M. A. Ansari, Maj.-Gen. Sir Robert Mecarrison, Dr. Rajabally V. Patel, Dr. S. Subba Rao, Dr. B. C. Roy and Dr. Purushottam Patel.

WARDHA AS H. Q.

Wardha has been chosen as the headquarters because of being centrally situated, being a junction station and being rather a glorified village than a city. Though I have several names before me of friends who have undertaken to act as agents to the Association I would request these correspondents as well as others to offer their names to the organiser and secretary Mr. J. C. Kumarappa, Wardha. I have transferred to him all the names and papers received by me."—A.P.

CONSTITUTION OF ASSOCIATION

Village Reconstruction, The Object

WARDHAGANJ, Dec. 15.

The following Constitution of the All-India Village Industries Association has been released to the Press by Gandhiji:—

"The Association contemplated by the resolution regarding village industries passed by the Indian National Congress at its session held on the 27th October, 1934, at Bombay, and known as the All-India Village Industries Association, i.e., the Akhil Bharat Gram Udyog Sangha, is hereby formed.

The object of the Association shall be village reorganisation and reconstruction, including the revival, encouragement and improvement of village industries, and the moral and physical advancement of the villager of India."

RAISING OF FUNDS.

For the due fulfilment of its object, the Association shall raise funds to carry on research work, publish literature, organise propaganda, establish agencies, devise measures for the improvement of village tools, and do everything that may be necessary for the furtherance of its object.

The Association shall work under the guidance and advice of Gandhiji.

The Association shall consist of:—

(a) A Board of Management.
(b) Members.
(c) Agents.
(d) Honorary workers,
(e) Paid whole-time workers, and
(f) Associates.

(Continued on page 4.)

MOTHER OF INVENTION

What Was Done During War Can Be Done Now

Mahatma Gandhi writes in the "Harijan."

Shri J. K. Mehta, Secretary, Indian Merchants Chamber, Bombay, writes:

"In connection with the new scheme for reconstruction and revival of rural industries, I should like to bring to your notice one experience of mine. In 1917 my services were borrowed from the Chamber by the Government of India for purposes of the War. I was at Simla for about a year and a half with the Munitions Board. The main object of the Muntions Board was to get a supply of those articles the export of which from the United Kingdom was, under the circumstances of the time, either prohibited or impossible. It was found that horse-shoes could not be made available from the United Kingdom. It proved to be a great and complicated problem, as there was no factory in India making horse-shoes, and the export from the United Kingdom being totally prohibited and no imports from other countries also being available, the Army authorities were greatly concerned as to how to procure a supply. Ultimately the solution was found in getting supplies from hundreds of villages. The village smithy came to the rescue of the Government of India, as orders were placed through the Collectors of the Districts with the Police Patels who got horse-shoes from different villages and sent them up for the Army requirements. The consideration of the matter went on for a long time, but I am sending to you here just the gist of what happened, to show how the villages, if properly tapped, can assist in supplying, not merely household articles like brooms or earthen pots, but also such important articles as horse-shoes."

Truly necessity is the mother of invention. Why should not we be able to accomplish in our war against enforced idleness and unemployment what had become possible in the time of the great War? Instances such as Shri J. K. Mehta has given can be endlessly multiplied. The whole face of the great continent of Europe was changed during those days of mutual slaughter, and men and women, boys and girls had to work with their hands, in order that they might be able to keep body and soul together.

MALAVIYAJI'S PROGRAMME

To Call Nationalists' Meeting At Benares, Next Saturday?

LAHORE, December 15.

According to a communication received here from Pundit Malaviya's Private Secretary, the Pundit proposes to leave for Benares as soon as his wound heals up, and call a meeting of the Working Committee of the All-India Congress Nationalist Party to decide the future plan of work of the Party in and outside the Assembly. The meeting will probably be held on 22nd or 23rd December, and a few prominent Nationalists outside the Party are also likely to be invited.—A.P.

PT. MALAVIYA IMPROVES

(From Our Correspondent).

PATNA, Dec. 15.

The latest report received here regarding Malaviyaji's health indicates that he is much better. He was of late being treated by Syt. Braj Vihari Chaturvedi, a well-known Ayurvedic Physician of Patna.

Mrs. Malaviya who was also under the treatment of the same physician has made remarkable progress. She can now walk short distance without difficulty.

PUNJAB GOVT. PLANS FOR RURAL RECONSTRUCTIONS

Agriculturists May Hope For 50 Per Cent Remission On New Assessment

LYALLPUR, December 15.

The importance which Government attaches to rural reconstruction in the Punjab and the measures they are taking for the benefit of rural classes was stressed in a speech by the Governor, Sir Herbert Emerson, opening the Lyallpur Cotton Mills here this morning in the presence of a distinguished gathering including Sir Frank Noyce, Member for Industries to the Government of India.

AGRICULTURAL RESEARCH

The Governor opening said he had taken a very keen personal interest in the present industrial project and wished it the fullest success because a centre which led the rest of India in agricultural research and where our best-known varieties of wheat and cotton are produced was bound to be benefitted by the presence of such mills. "I myself am convinced", said His Excellency, "that even at the present prices of agricultural produce, it is within the capacity of Government and people working together and at a relatively small cost, to add crores of rupees each year to the wealth of the province and I know of no other direction wherein similar results can be achieved within the same time and at so little expense. 'Rural Reconstruction', Sir Herbert continued, "admits of no limit and economic and social uplift of every section of the rural population comes within its scope. Anything indeed which benefits rural classes is part and parcel of the Government. I therefore congratulate Mr. Sri Ram and his colleagues on what is one of the most notable single contribution in recent years towards this goal."

PROPOSED REMISSIONS.

His Excellency the Governor then announced the Government's plans regarding settlement operations in Lyallpur District which are based on the principle that the demand to be collected at each harvest from every revenue payer should depend on the level of agricultural prices during the previous year. Theoretically revenue rates would be fixed in accordance with their list of prices. Then a proportionate remission would be given. The remissions will be small or large in proportion to the actual prices that the agriculturists are able to realise. Taking prices as they prevailed in the last year the Governor calculated that as much as eight annas in the rupee would have to be given on the new assessment. As a result of the present enterprise there will be a big local demand for cotton and therefore the producer would get better prices than elsewhere.

Thus while the cultivator gets many more lakhs the Government would have to give less of remissions and this is what gives the Government a very direct interest in the success of the Lyallpur Mills. I believe that this will be accepted as yet another proof of the consistent policy pursued by the Punjab Government of placing in the first the interests of people and of adjusting their burdens in accordance to their capacity to pay.

The Mill has 20,000 spindles and over 500 looms and 96 ginning machines and a cotton press.—A.P.

Our Gujarat Letter

KIDNAPPING CASE REVELATIONS

More Witnesses Examined

(From Our Own Correspondent.)
BARODA, December 12.

The trial of Mani Banu Kidnapping Case was resumed before the City and Sessions Judge Mr. Sahebzada, in which the Thakore of Limda and six other accused are charged under sections 366, 366A and 376 read with section 109 of I.P.C. for rape, kidnapping, and enticing a minor girl from lawful guardianship for substantial offences or their abetment.

Nasarwanji Palanjee Patel, father of Manibanu, was next examined as a prosecution witness. He stated that Manibanu was born in Ahmedabad and was studying in Mount Carmour School. As his sister had no progeny, girl was given to her to treat her as her own daughter.

Cross-examined by defence counsel, Mr. Dolatray Vakil of Rajkot on behalf of accused No. 1 and 2, witness stated that he was informed by Behramji of the disappearance of the girl after about ten days of the incident, by a telegram. He denied any knowledge of correspondence between his son Jehangirji and the Thakore of Sihora.

WHO CAME FOR THE CERTIFICATE.

After examining certain other witnesses Miss Palia, teacher of Manibanu who was again called as a Court witness, when questioned by the Judge, said that she did not remember whether Behramji had come on 31-3-'33 for the leaving certificate of Manibanu, but she was definite that a Farsee had come to take her certificate. When referred about the statement made by the witness to police, she stated that first Manibanu had asked her to give the certificate, but girl was asked to bring her guardian and her guardian came and asked personally for it.

After examinations of Judge of Junagadh, First Class Magistrate of Wadhwan Camp and certain other witnesses, Mr. Kelkar, City Fozdar who was in charge of the investigations, was next examined by the prosecution.

Witness when questioned replied that the complaint was by Behramji before him on 13-4-'33, and then investigations began. He said that he had received a letter from Manibanu before the complaint was filed. Manibanu was present before the City Fozdar on 29-5-'33 and was present before him on 12-6-'33 as he had been outside during the period for other investigations. Accused No. 6 and 7 were arrested at Sihora on 17-6-'33 and accused No. 4 and 5 were arrested at Junagadh on 21-6-'33 by officers sent by him to effect their arrests. Accused No. 3 was arrested at Ahmedabad on 21-6-'33 by C.I.D. Fozdar Babusingh and accused No. 1 and 2 were arrested on 25-6-'33 at Limbda. Witness further stated that he went to Bhavnagar on 27-6-'33 and searched house of Dhanjishaw accused No. 3, with the help of a local police. He went to Junagadh on 1-7-'33 and put up accused No. 4 and 5 before the Magistrate for making confessions and he committed the case on 19-7-'33. Witness further stated that, Bai Parvati, keep of accused No. 1, still at large, while Joravarsingh had not surrendered to the police on points of merit. The Thakor of Sihora was not handed over to the Baroda police on political grounds.

STATEMENT OF WITNESS.

Cross-examined by Mr. Vinayakrao Pradhan on behalf of accused No. 3, witness stated that he had heard a rumour of the disappearance of Manibanu on 1-4-'33 and he conducted investigations from 13-4-'33 to 19-5-'33 while from the date up to 12-6-'33, when he was outside, Mr. Fankde, City Fozdar-in-charge, conducted inquiries. He replied that Manibanu had not stated before him on 12-6-'33, when she was first presented to her that she had received a letter from her brother Jehangirji to save accused No. 3 Dhanjishaw, during the period from 29-5-'33 to 1-6-'33, the date on which she made a statement before the Cantonment Magistrate. Witness said that Manibanu had told him before 17-6-'33 that watch and other muddamal were at Sihora. Witness further stated that Babusingh was sent by him on 18 or 19 to Ahmedabad to search for Dhanjishaw and such a note was in his police diary of 20-6-'33.

Cross-examined by Mr. Dolatraj Vakil, on behalf of accused No. 1 and 2, witness stated that Manibanu had not stated about abetment of rape by accused No. 1 and 2 till her "prima facie" statement was taken and accused were demanded from their respective places to stand trial. Manibanu had stated on 18-6-'33 about it, but there was no reference in her statement made before him on 12-6-'33. He had heard the rumour that the Thakore of Sihora had taken away Manibanu on 1-4-'33 from Adhikari's Bungalow in his motor, and Mohan Chhotaram and Usman Abdur Rehman had stated such details in their statement before him. After looking to police diary witness stated that during his investigation he came to know that the guardians of Manibanu were knowing directly or indirectly about the intimacy (Sambandha) of her with the Thakore of Sihora. At this stage the objection of prosecution counsel, was noted by the Judge. In re-examination of prosecution counsel, witness stated that Mohan Chhotaram and Usman Abdur Rehman were servants of the Thakore of Sihora.

The case is proceeding.

PLAGUE & CHOLERA ON DECLINE

28 Men Die Of Small-Pox In One Week In Presidency

The following is the official report of the health conditions in the Bombay Presidency for the week ended December 8.

PLAGUE.

In the presidency excluding Sind there were in all 257 attacks and 146 deaths from plague against 288-185 in the previous week. The returns by districts including town circles were as follows:—Dharwar 31 attacks and 45 deaths against 90-54; Satara 78-50 against 99-66; Belgaum 44-16 against 46-31; Bijapur 31-17 against 31-20; Sholapur 18-11 against 7-7; Kanara 3-2 against 3-2; Ratnagiri 1-1 against nil and Ahmednagar 1-1 against 3-1.

Plague is generally on the decline.

CHOLERA.

The presidency cholera figures for the week were 136 attacks and 65 deaths against 178 attacks and 60 deaths in the previous week. Sholapur district reported 27 attacks and 15 deaths against 73-26 in the previous week; Thana 21-13 against nil; Satara 19-5 against 5-3; Kaira 19-7 against 11-2; Bijapur 13-8 against 39-11; West Khandesh 10-7 against 15-3; Poona 6-3 against nil; Nasik 6-2 against 12-3; Belgaum 5-2 against 1-1; Ahmednagar 4-1 against 10-6; Broach 4-1 against 5-3 and Panch Mahals 2-1 against 2-2.

One special medical officer was appointed on cholera duty in Nasik district during the week.

SMALL-POX.

The small-pox figures for the week are:—West Khandesh district 105 attacks and 28 deaths; Nasik 75-15; Belgaum 59-8; Poona 54-26; Kanara 39-8; Satara 23-7; Ahmednagar 23-5; East Khandesh 15-0; Dharwar 10-3; Bijapur 6-0; Ratnagiri 3-3; Sholapur 5-1; Kaira 1-1; Kolaba 1-0; Nawabshah 7-3; Hyderabad 1-1 and Bombay city 4-2. Total 430 attacks and 111 deaths against 375-63 in the previous week.

CEREBRO-SPINAL FEVER.

Nine attacks and 5 deaths from cerebro-spinal fever were recorded in the presidency during the week as against 9 attacks and 1 death in the previous week. Ahmedabad town reported 6 attacks and 2 deaths, Karachi town 1-1; Special Prison, Shikarpur 1-1 and Bombay city 1-1.

INFLUENZA.

One attack and one death from influenza were reported from Hyderabad town during the week.

MALARIA.

The medical officers appointed on anti-malarial duty in the presidency proper visited 208 villages and treated 4,751 persons. Of these 3,609 were treated for malaria. The number of children and the adults examined for spleen was 5,860 and 1,748 of these were found with enlarged spleen.

GUJARAT STATES' PEOPLE CONFERENCE

The Secretaries of the Gujarat States' People Conference write:

The Working Committee of the Gujarat States' People Conference to meet in Ahmedabad during the X'mas, will meet sometime in the third week of December to frame draft resolutions to be placed before the Subjects' Committee for its deliberations.

Workers in the cause of the Gujarat States are requested to send their suggestions and propositions that they would like the Working Committee to consider to us before 22nd instant so as to enable us to place them before the said meeting. Those who send in their resolutions will also furnish us with full details to substantiate their statements.

LIGHT SHOWERS IN KASHMIR

POONA, Dec. 15.

The western disturbance has caused light local showers in Kashmir and North Punjab and is passing away east-wards. A fresh disturbance has caused nearly general rain in Baluchistan and a few light falls in North-West Frontier Province. Scattered falls of rain have also occurred in South-East Madras.

CHIEF AMOUNTS OF RAINFALL.

Quetta three-quarters of an inch; Sonamarg, Kalat and Panjgur a half and Nagapatam a quarter.

FORECAST.

Rainfall will continue to be fairly widespread in Baluchistan and will extend in North-West Frontier Province and Kashmir.—A. P.

COLABA OBSERVATORY, BOMBAY

Summary of Meteorological Observations during 24 hours ending 8 a.m. of 15-12-1934.

Change of 8 a.m. barometer in past 24 hours —.042 inches

Temperature (dry bulb) at 8 a.m. 72.5 degrees

Temperature (wet bulb) at 8 a.m. 66.7 degrees

Maximum temperature during 24 hrs 89.1 degrees 2.4 (above normal)

Minimum temperature during 24 hrs 69.1 degrees 0.5 (above normal)

Relative humidity at 8 a.m. 73 per cent.

Direction of wind at 8 a.m. E N E

Velocity of wind at 8 a.m. 7 miles per hour.

Total movement of wind in 24 hours 123 miles

Velocity of maximum gust of wind during 24 hours 12 miles per hour.

Extent of cloud at 8 a.m. (the whole sky cloudy eq. 10) 8

Earthquake report: An earthquake shock of slight intensity at its origin about 1280 miles away was recorded by the Bombay Seismographs at 2h. 17m. I.S.T. on the 15th December 1934. Another shock of very great intensity with the same origin was recorded at 7h. 22m. (I.S.T.) on the 15th December 1934. The epicentral region of the earthquakes is apparently in Tibet about 220 miles to the North of Darjeeling.

GRAND CHANGE OF PROGRAMME

TWO SHOWS DAILY
SUNDAY, 16th Dec. 1934
AT 5 P. M. and AT 9-30 P. M.
with
MORE THRILLS ..... EXTRA SENSATIONS.

Prof. KEELERY'S FAMOUS

"WHITEWAY CIRCUS"

NANA CHOWK, Gowalia Tank Road.

BREATH-TAKING SWINGS ON FIVE HORIZONTAL BARS!
DEATH-DEFYING STUNTS ON REVOLVING TRAPEZE!
FEROCIOUS TIGERS SHOWING MANNERS IN OPEN RING!
LIONS AT COMMON TABLE WITH GOATS AND SHEEP!
RARE DANCES ..... RARE DANCES
THE POLKA DANCE, THE UKRAIN DANCE, THE SPANISH DANCE.
SUPER-CYCLISTS THAT ROMP, DANCE, JUMP & SKIP!
Every Act A Perfect Act!
Every Thrill A Super Thrill!
Every Show A Wonderful Show!
Prices of Admission:—From As. 9 to Rs. 4-8.
SPECIAL ARRANGEMENT for LADIES. || Special Tram and Bus arrangement after the shows.

Blazing Melodrama of a Princess who fell in love with a reckless bandit.
DIGVEER CINETONE'S Stupendous Production
CONTINUED GLORIOUS 2nd WEEK
NEKI-KA-TAJ
MARVELLOUS MUSIC
CAPTIVATING SITUATIONS
SPARKLING DIALOGUES
Directed by: Mr. N. DEVARE
Starring Beautiful Miss NOORJEHAN
EBRAHIM, ALLAVALLI, TALKLE, JIJIBHAI, etc.
Time: 5-15, 8 and 10-45 p.m
Fri., Sat., Sun. & Holidays at 2-45 p.m.
AT
GLOBE Talkies
Sandhurst Road.

Glorious 2nd Week
CAPITOL SOUND PICTURES'
MASTERPIECE STUNT SUPREME
Flashing Sword
Featuring:—
KANTA, CHONKER, S. USMAN
Showing At
Imperial
LAMINGTON ROAD
At 5-30, 8, and 10-30 p.m.
On Holidays at 3 p.m.

10. SITUATIONS WANTED

Tea—Expert in tea business with 10 years' experience is open to engagement or a representation, specially of Nilgiri and Travancore Tea. Apply Jamshetji Warden, Glass Bungalow, Chikkalwadi, Bombay.

Gentleman with 47 years' experience in tea business, expert in blending and enjoying best influence with the traders, offers his services. Please write Jamsetji Warden, Glass Bungalow Chikalwadi, Bombay.

12. TO BE LET.

To Let well-aired Rooms, Godowns, Offices and Flats at Mahavir Building, House No. 75, Homji Street. Rent moderate. Apply to Phone No. 25543. (3404).

56 EDUCATIONAL.

Engineering Institute, New Delhi: Next session in January. Civil and Electrical Engineering, courses covering City and Guilds Examinations. Prospectus free. (3403).

68. PARTNERSHIPS

Wanted Partner for established going concern with capitalist partners. Excellent opportunity for educated men with capital 20|25,000. Box No. 3400, "Bombay Chronicle."

154. MISCELLANEOUS FOR SALE

Tea with excellent flavour and of best quality available at cheapest price. Trial solicited. You are sure to be satisfied. Apply Jamsetji D. Warden, Glass Bungalow, Chikkalwadi.

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Trade Buying And Short Covering In New York Market

LONDON & CONTINENTAL BUYING IN LIVERPOOL

Advance Meeting Hedge Selling And Liquidation

GENERAL OUTLOOK STILL UNCERTAIN

Bankhead Bill Likely To Remain In Force

BOMBAY, Dec. 15.

On Friday the New York cotton futures market was firm and fairly active on improved buying influenced by trade buying and short covering.

There was absence of any selling and the market displayed good tone. It is said that U. S. Government and its agencies are holding about 7 million bales and although there is shortage of offerings in the market, accumulation of large stocks in U.S.A. are to be sold on any favourable opportunity. It is true that these stocks will not be pressed for sales but presence of large quantities will discourage buyers as there is no knowing about disposal of this cotton.

NEW YORK MARKET

The New York cotton futures market opened at a rise of 2 points with May 12.53. There was limited business and prices fluctuated within a narrow range and at noon May was quoted 12.52 which was the lowest level of the day. During the early part of the afternoon session there was active trade buying and short covering which pushed up prices by 10 points from the lowest level and May was quoted 12.62. This was the highest level but induced some long liquidation which resulted in relapse of 5 points from the highest level and the market closed at a net rise of 5 to 9 points. There was active demand for next year crop months as it is anticipated that effective acreage control will continue next year. This expectation influenced improved demand which caused a rise of 18 points. Spot cotton prices advanced 5 points at 12.80 cents per lb.

NEW ORLEANS MARKET

The New Orleans cotton futures market was fairly active and closed at a rise of 5 to 6 points. Spot cotton prices advanced 6 points at 12.82 c. per lb.

BANKHEAD BILL

It is reported that there is a great majority in favour of continuation of the Bankhead Bill next year which influenced active demand for October delivery.

The Liverpool cotton futures market opened at unchanged prices on Friday with May 6.73. There was scattered hedge selling of outside growths which was offset by trade calling and steady Egyptian cotton. Later on there was London and Continental buying which met with straddle selling and hedge selling against American cotton. Prices fluctuated within a range of 2 points during the day and finally closed unchanged to a decline of 3 points. Middling American spot cotton prices improved one point at 7.08d. per lb.

INDIAN COTTON.

East Indian cotton futures market was quiet with scattered selling and closed at a decline of 2 points. At the close January was 5.41, March 5.40 and May 5.40.

EGYPTIAN COTTON.

Egyptian cotton futures section was very steady during the early part of the session but later on prices declined on increased selling. Sakels futures closed at a decline of 7 to 10 points with spot cotton 8 points down at 8.97. Uppers futures were quiet and closed at a decline of one to three points.

Rapping case was resumed before the City and Sessions Judge Mr.

There was scattered selling in the Alexandria cotton market which resulted in a decline of 11 to 8 points in Sakels futures. Ashmouni futures declined 5 points with December 13.42.

TRADE BUYING

A Liverpool firm writes:—

"As long as the present artificial situation, with the resultant scarcity of contracts, continues we do not look for much change in prices, hand-to-mouth trade buying being sufficient to offset long liquidation. Speculation remains dormant, and we see nothing in the present situation to encourage speculative interests to enter the market."

PRIVATE CABLES—

New York May highest 12.62 plus (2-23 p.m.)

Lowest 12.52 plus 01 (12-18 p.m.)

Liverpool May highest 6.74 plus 01 (11-20 a.m.)

Lowest 6.72—01 (10-1 a.m.)

Messrs. Patel Brothers have received the following cable from their Liverpool Agents:

Covering on expectation of continuation of Bankhead Bill.

U. S. A. Mill consumption for November 477,000 bales, (against 520,000 for October 1934 and 475,000 for November 1933).

Receipts into Bombay on 13th December 5,388 bales.

Receipts into Bombay to date since 1-9-1934 260,894 bales.

Receipts into Bombay same time last season 246,996 bales.

Increase 13,898 bales.

Messrs. Chunilal Mehta and Co. have received to-day the following cable information from their foreign friends:

Liverpool: Very good undertone this crop. Likelihood no loan to farmers next year caused weakness new crop months.

New York: Reports Bankhead Bill being favourably voted upon mills sold nears and bought Octobers with narrowing difference.

New York: Report of heavy vote for continuance Bankhead Act stimulated demand for October. Market acting well, looks higher.

Messrs. M and B Stern state:—

Farmers' votes so far to hand are reported to be overwhelmingly in favour of the continuance of the Bankhead Act. This had a stimulating effect on the market particularly for the October position.

As we have before mentioned, the Russian crop is reported to be 20 per cent smaller than last year and in view of the somewhat improved economic conditions Russia will likely need to import cotton later in the season. In this connection negotiations are reported to be afoot between the Russian and U. S. A. Governments.

A. A. A. state that one of their reasons for allowing a small increase in acreage next season is the fear of a recurrence of another drought in 1935. The U. S. A. meteorological Bureau state weather conditions so far as similar to those of a year ago and charts from the Pacific Ocean indicate destructive storms and floods in the Spring followed by a severe drought in the Summer.

Linseed: According to the Duluth crushers American requirements during the Spring are estimated 3 lacs tons as the Home production has been entirely marketed.

Copper: The world's stocks on 1st November 1934 were 578 million lbs. which represents a reduction of 505 million lbs. since 1st January 1933.

Consumption in October 1934 was 243 million lbs. against the previous high figure of 168 1/2 million in March 1934.

We continue to advise purchases.

NEW YORK COTTON.

New York, Dec. 14

January 1935	12.54
March 1935	12.60
May 1935	12.57
July 1935	12.56
October 1935	12.45
Middling Spot	12.80

NEW ORLEANS COTTON.

New York, Dec 14

December 1934	12.52
January 1935	12.53
March 1935	12.62
Middling Spot	12.82

NEW YORK.

New York, Dec. 14

New York 10-55 a.m.—	
January 1935	12.50
March 1935	12.57
May 1935	12.55
New York Noon Call—	
January 1935	12.47
March 1935	12.55
May 1935	12.54

NEW YORK COTTON DAILY STATISTICS.

New York Dec 14.

week ended December 5.

PLAGUE.

Ports	34,000
Day's Exports to Great Britain	24,000
Day's Exports to the Continent	6,000

LIVERPOOL COTTON.

Liverpool, Dec. 14.

	10-12 a.m. Quotations	To-day Price
December 1934 ..		6.81
January 1935 ..	6.79	6.78
February 1935 ..		6.77
March 1935	6.76	6.76
April 1935		6.74
May 1935	6.73	6.73
June 1935		6.71
July 1935		6.69
August 1935 ..		6.63
September 1935 ..		6.57
October 1935 ..		6.52
November 1935 ..		6.49
Spot ..		7.08

WALL STREET MARKET

New York, Dec 14

Messrs. Batlivala and Karani have issued the following report of closing quotations of the New York Stock Exchange:—

	Dollars.
Amer Forn Power Com	4
Amer Forn Power 7 per cent P	13
Electric Bond Common	7 3/4
Electric Bond 5 del Pfd	34
Columbia Gas	7
American Tel and Tel	105
Western Union Telg	33 1/4
Chesapeake and Ohio	44
New York Central	21 1/4
Baltimore and Ohio R R	14
Erie R R	13
Pennsylvania R R	24
Union Pacific R R	106
Great North Pfd	17
National Distillers	27
Hiram Walker	25
Amr Tobacco B	83
Dupont de Nemours	93
Canadian Pacific	12
Bethelehem Steel	29 1/2
United States Steel	37 1/4
American Smelting	36
Int Nickel of Canada	22 1/2
Anaconda Copper Mining	11
Kennecott Copper	17
Cerro de Pasco Copper	22
International Harvestor	38
Ford Motors of Canada 'A'	26
General Motors	31
Packard Motor	5
General Electric	19
St. Oil of N J	41
Atlantic Refining	23
Socony	14 1/4
Plymouth Oil	8
American Radiator	15
National City Bank	20 1/2
Sun Life of Canada	335
Celanese Corp of Amr	31
General Foods	34
National Dairy	17
Can Nat Rly 4 1/2 per cent 1956	115

Market irregular owing year end Tax selling. U. S. Steel works operating 27 per cent. Carloadings 3000 up.

LONDON STOCK EXCHANGE.

London, Dec 14

Rupee Paper, 3 1/2 per cent.	71-1/2
Indian Stock 3 per cent 1248 or later	91
Indian Stock, 3 1/2 per cent 1931 or later	98-1/4
Indian Stock, 4 1/2 per cent. 1950/55	113-1/2
Consols, 2 1/2 per cent. ..	90-7/8
Conversion Loan, 2 1/2 per cent. 1961	109-7/8
War Loan, 3 1/2 per cent 1952	107-3/4
Funding Loan, 4 per cent. 1960/90	119-1/2
Victory Bonds, 4 per cent	117-1/2
Chartered Bank of I. A. and China	16
Hongkong and Shanghai Bank London Reg.	137-1/2
National Bank of India ..	43-1/2
P & O. Banking Corporation	10-3/4

SEEDS

London, Dec. 14.

Linseed, La Plata Hull C.I.F ton ec sellers £9/11/3

Linseed Calcutta London C.I.F ton ec./Jan. sellers £11/13/9.

Linseed Bombay London C.I.F ton ec./Jan sellers £11/17/6.

Rapeseed, Toria (Hull/Cons't C.I.F ton, Dec./Jan. sellers £11/11/3.

Castorseed, Bombay Hull C.I.F. ton Dec./Jan sellers £10/8/9.

Cottonseed, Bombay Hull C.I.F. ton. No offers.

NEW YORK COFFEE MARKET

New York, Dec. 14.

Fair Rio Coffee (No. 7 quality) 10-1/4

LINSEED OILS.

London, Dec. 14.

Linseed Oil Naked London, per cwt Dec. sellers 18/3.

Linseed Oil Naked London, per cwt. May/Aug. sellers 19/9.

LONDON RUBBER.

London, Dec. 14

Smoked sheet standard ribbed per lb sellers 6-3/8

EGYPTIAN COTTON.

Liverpool, Dec 14

F.G.F. SAKELLARIDIS —	
December 1934	8.56
January 1935	8.56
March 1935	8.55
May 1935	8.53
July 1935	8.52
October 1935.. ..	8.40
F.G.F Spot	8.97

INDIAN COTTON.

Fully Good (Good Staple) ..	5.64
Fine (Good Staple)	5.79
Superfine (Good Staple) ..	5.94
C. P. OOMRA —	
Good (No 1 Staple)	5.36
Fine (No. 1 Staple)	5.51
Choice (No. 1 Staple) ..	5.66
BENGAL —	
Good	3.57
Fine	3.67
Superfine	3.77
SCINDE —	
Good	3.67
Fine	3.77
Superfine	3.87

JAVA SUGAR—LONDON MARKET

London, Dec 14

Java Sugar Fine White Dutch Standard No 25 C & F Calcutta per cwt. Unchanged

Bombay per cwt. "

Karachi per cwt. "

MONEY MARKET

Exchange Quotations

Bombay, Dec 15

B C RATE—

T T D D 1/6

LONDON—

Banks selling T T D D 1/6 1/32 Dec-April

Banks selling T T 1/6 May-Dec 35

Banks buying T T 1/6 3/32 Dec January

Banks buying D D 1/6 3/32 Dec May

Banks buying 3 mcs 1/6 1/8 Dec May

Banks buying 3 mcs 1/6 3/32 June-December 35

NEW YORK B C RATE—

T T 271 3/4

Banks selling T T 269 3/4

Banks buying T T 267 1/2

PARIS—

Banks selling D D 560

Banks buying D D 570

AMSTERDAM—

Banks selling D D 54 5/8

JAVA—

Banks selling D D 54 3/8

JAPAN—

Banks selling T T 77 5/8

Banks buying T T 77 3/8

HONGKONG—

Banks selling D D 117

SHANGHAI—

Banks selling D D 95

SINGAPORE—

Banks selling D D 157

BERLIN—

Banks selling D D 90 1/2

CROSS RATE

New York /London 4.94 3/4 14th instant

Shanghai/London 1/4 7/8 15th instant

Japan/London 1/2 1/64 15th instant

Java/London 7.28 1/2 14th instant

London/Paris 75.03 14th instant

London/Belgium 21.16 1/2 14th instant

London/Switzerland 15.27 1/4 14th instant

London/Italy 57.93 14th instant

London/Berlin 12.31 14th instant

London/Stockholm 19.39 14th instant

London/New York 4.94 13/16 14th instant

London/Amsterdam 7.31 1/2 14th instant

Tone of Sterling Exchange:—Firm.

Gold £7-0-8 1/2 13th instant £7-0-9 14th instant.

Silver London Ready 24 7/16 13th instant 24 7/16 14th instant

Silver London Forward 24 9/16 13th instant 24 9/16 14th instant

Silver New York Ready 54 7/8 13th instant 54 7/8 14th instant

London discounts 3 mos 5/8 per cent 13th instant 5/8 per cent 14th instant

London discounts 6 mos 11/16 per cent 13th instant 11/16 per cent 14th instant.

Imperial Bank Rate 3 1/2 per cent.

Bank of England Rate 2 per cent.

Money:—Call 2 per cent.

3 mos 1 1/4 per cent.

6 mos 2 per cent.

Tone: Tight.

HIGH & LOW COTTON PRICES

Bombay, Dec 14

Broach A/M 1935 opening 226; highest 226 3/4; lowest 226; closing 226 3/4

Oomra D/J opening 212 1/2; highest 212 3/4; lowest 212 1/4; closing 212 1/4

Oomra March opening 208 1/4; highest 208 3/4; lowest 208 1/4; closing 208 1/4

Bengal D/J opening 145 3/4; highest 145 3/4; lowest 145; closing 145 3/4

Bengal March opening 148 3/4; highest 148 3/4; lowest 148; closing 148 1/2

Tejimandi for Broach A/M 1935 (31-3-35) Rs. 16

Tejimandi for Broach Settlement (21-12-34) Rs. 3 1/2

LONDON PRODUCE.

London, Dec. 14.

Wheat, Rozario Santa Fe, parcels Jan./Feb sellers 21/9.

Wheat, Barletta Russo, parcels, Dec./Jan. sellers 22/1-1/2.

Wheat, South Australian, parcel, Dec./Jan. sellers 24/0

LONDON SILVER

London, Dec. 14

Spot, ...	24-7/16
Forward	24-9/16

LONDON GOLD.

London, Dec 14

Gold Bars Fine per oz. £7/0-9

LONDON DISCOUNT RATES.

London Dec 14.

Bank Bills 3 months market rate unchanged.

Bank Bills 6 months market rate unchanged.

Fine Trade Bills 3 months market rate, unchangd,

Fine Trade Bills 6 months market rate, unchanged.

Interest Day to Day Loan unchanged.

Interest 7 Days Market Loan

LONDON EXCHANGES.

London, Dec 14

T. T. London on :—

Berlin	12.31
Amsterdam	7.31-1/2
Brussels	21.16-1/2
Madrid	36.19
Milan	57.93
Berne	15.27-1/4
Paris	75.03
Prague	118.27
T. T. London on New York Closing rate	4.94 13/16

LONDON METALS.

London, Dec 14.

	£
Copper Brazier	42
Yellow Metal	34-5/8
Spelter Hard Indian Brands ..	12
Corrugated Sheets 24 Gauge ..	12-3/4
Tin English Ingots, Liverpool F.O.B.	228-3/4

BOMBAY COTTON

Bombay, Dec 15

Following a rise of 6 to 18 points in New York cotton futures, the local cotton market opened at Rs. 229 for Broach A/M delivery and advanced to Rs. 229/4 on improved demand influenced by favourable reports of continuation of the Bankhead Bill. Later on there was some realising which checked the rise and prices were quoted at Rs. 229. The undertone of the market was firm.

Liverpool market was 3 points up and the local market closed at 5-30 p.m. as under:—

Broach A/M.	228	0	0
Oomra D/J.	212	4	0
Oomra March	209	12	0
Bengal D/J.	147	0	0
Bengal March	149	4	0

OFFICIAL COTTON ROOM RATES.

Bombay, Dec. 15.

	Extra Spr-fine	Sup	Fine	FG	Good
M. G. Bengal—					
U. P.	...	155	152	149	146
Panjab	...	155	152	149	146
Rajputana	...	155	152	149	146
Oomra No. 3	225	222	219	215	...
C. P. No. 1	241	238	235	231	...
C. P. No. 2	232	229	226	222	...

READY COTTON QUOTATIONS.

Bombay, Dec. 15.

	Old	New.
Bengal Superfine	154	...
Bengal Fine	141	154
Bengal F.G.	135	...
Sindh-Punjab Fine	140	...
Sindh-Punjab F.G.	134	...
Wardha-Hingt	...	240
Nagpur Savner	...	240
Pundhurna	217	...
Yeotmal	215	...
Arvi	215	227
Ellichpur	213	...
Amraoti-Beras	219	221
Khamgaon	213	223 227
Mulkapur	210	...
Khandesh	208	219
Jalna/Sailu	209	...
Broach Fine	231	...
Punjab/American	...	264
Cambodia	294	299 ...
Miraj/Sangli	219	224 ...
Compta Good	219	229 ...
Bagalkot	209	...
Kampala	384	...
Busoga	381	4..
Jinja	379	...

INDIAN COTTON FIGURES.

Bombay, Dec. 15.

RECEIPTS INTO BOMBAY.

Since 1st Sept.

In full-pressed Bales.

	Yesterday	This year.
Khandesh	329	20,106
Central India	3	6.014
Barsi and Nagar	1,528	13,753
Hyderabad-Gaorani	419	1,597
Berar	1,410	20,981
Central Provinces	239	7,197
Total Oomras	4,423	69,648
Dholera	665	19,845
N.-W Provinces	368	2,253
Rajputana	...	1,616
Sind-Punjab	1,163	40,829
Broach	51	5,597
Coompta and Dharwar	310	20,551
Westerns-Northerns	262	16,095
Cocanada	13	63
Tinnevelly and Cambodia ..		23,837
Persian	...	1,563
American	...	3,567
Egyptian and African	..	62,552
Total	7,255	268,139

EXPORTS FROM BOMBAY.

1st Sept. to 13th Dec

In full-pressed Bales.

	Yesterday	This year.
Europe	380	94,997
Japan and China	7,500	198,342
Coast Ports	...	6,745
Up-country by Rail	...	49,957
Afloat in harbour for Europe China & Japan	...	18,281
Total	7,880	368,322

AMERICAN COTTON FIGURES

F. P. Bales	1934-35	1933-34
Receipts to date 14-12-34	3172000	5192000
Receipts Yesterday 14-12-34	34000	32000
Exports to date 14-12-34	2204000	3811000
Stock at Ports 14-12-34	3119000	4105000
Stock Interior Towns 14-12-34	932000	2203000
Stock Liverpool 14-12-34	912000	872000
Visible Supply 14-12-34	6824000	9185000
Quantity in Sight 14-12-34	5663000	8396000
Quantity out of Sight 14-12-34	4157000	5764000

BROWN BOLD LINSEED MAY 1935 VAIDA

Bombay, Dec 15

	Rs. a. p.
9 a.m.	6 10 3
12 noon	6 10 6
3 p.m.	6 10 3
4-30 p.m.	6 10 9

CAWNPORE SUGAR MARKET

Marhowrah	8	2	0
Pachrukhi	8	0	0
Pertabpur	8	0	0
Sariyan	8	6	0
Ghughly	7	13	6
Basti	8	2	0
Ramkhetan	7	14	0
Luxmigunj	7	14	0
Padrauna	7	14	0
Diamond	7	14	0
Siswa Bazar	7	14	0
Nawabgunj	8	0	0
Savan (Indian)	7	13	0
Harinagar	8	0	0
Motipore	8	2	0
Khatkuiyan	7	13	0
Sitalupr	8	2	0
Cantaingunj	7	14	0
Hathua	7	13	0
Chitauni	7	13	0
Tomkohi AA	7	11	0
Harkwa	8	0	0
Behta	8	2	0
Rhotas	8	5	0
Begumabad ready	9	0	0
Cawnpore	8	7	0

PRICES DECLINE ON INCREASED SELLING IN INDIAN CEMENT SHARES

STEEL SHARES DISPLAY WEAK TONE AT THE CLOSE

Absence Of Bull Support Tells On The Market

Bombay, Dec. 15.

The local Share Bazar was with commencement of trading appears that bull operators are ket at present level. There was and prices generally recorded some loss.

Mill shares opened steady, ed selling pressure. Cement strength throughout the week. pated Indian Cements declined

Hydro-Electric shares were 12 and Andhras were down by fairly active, but towards the creased selling. Belapur and slightly easy.

expected to do better to day for the next settlement, but it not inclined to enter the market on utter absence of any support

but later on declined on increased shares, which showed some were also easy and, as anticipated by Rs. 12 to-day.

Powers declined by Rs. Rs. 5. Tata Steel shares were close prices weakened on increased Bombay-Burma shares were

TEXTILE MILLS

Bombay, Dec. 15.

100	Ahm Ad.	303	12
500	Bom Cotton	55	0
520	Bombay Dyeing	931	4
250	Bradbury	108	12
100	Century	313	2
100	Central India	325	0
100	Colaba	130	10
100	Coorla	113	12
100	Crescent	7	4
250	Currim	5	0
250	David	60	0
250	Dawn	397	8
	E D Sassoon	0	4 0
100	Finlay	122	12
100	Gokak	198	2
1000	Hindustan	1,915	0
100	Indore	110	0
50	Kastoorchand	9	8
100	Khatau	86	4
100	Kohinoor	213	2
250	Laxmi	856	4

ACTIVE SHARES AT A GLANCE

Bombay, Dec 15

Bombay Dyeing	935	937	932 933 931
Century	315	314	313
Central India	327	328	325
Colaba	130-10		
Kohinoor	215	213	
New Great	207	208	207 206-14
Simplex	101	100	
Swadeshi	231	228	225
Bundi	34	34-2	33-12 33-10
Indian Cement	370	371	362 365 361 358 356-4
Tata Steel Defd	472	473	468 471 467 470 465 466-4
Tata Steel Ord	111	111-4	110-8 110-12 110 110-8 109-8 109-12
Bombay Steam	310	311	310 307-8
Bombay Burma	397	398	397-8
Tata Hydro	167	166-10	
Andhra	1662	1663	*1660 1661 1655
Tram	160		
Power	427	1421	1423 1420 1417 1412 1411-4

100	Madhavji	12	8
250	Madras United	65	0
1000	Morarji	1510	0
250	Model	83	12
50	Mysore	105	0
200	New Great	206	14
100	Oosmanshahi	70	0
100	Phoenix	315	0
25	Sassoon Silk	39	0
1000	Sholapur	2820	0
50	Simplex	100	0
100	Swadeshi	225	0
100	Swan	65	4
25	Tata	12	8
500	Vishnu	1587	8
1000	Western	1035	0
	BANKS.		
50-100	Baroda	104	0
25-50	Central	34	14
500	Imp.	1610	0
125-500	Imp. Country.	412	8
50-100	India	120	0
5	Union	6-2	0
	CEMENTS.		
10	Bundi	33	10
70	Gwalior	120	0
250	Indian	326	4
40	Katni Def.	1200	0
100	Katni Ord.	335	0
75	Okha	194	6
10	Punjab	343	12
100	Shahabad	343	12
70	United	70	4
	INSURANCE.		
15-100	Jupiter	13	10
16-75	New India	39	8
200	Oriental	4,250	0
10-100	Vulcan	8	6
	ELECTRIC.		
100	Ahmedabad Old	162	8
1000	Andhra Valley	1655	0
10	Ajmer	10	8
100	Bom. Suburban	101	9
10	Broach	11	10
100	Karachi	213	12
100	Poona	195	0
100	Surat	173	12
100	Tata Hydro	96	10
1000	Tata Power	1411	4
	RAILWAYS.		
500	Ahm Prantij	857	8
100	Ahm Patty	122	0
100	C. Province	90	0
100	Dhond Baramati	90	0
100	Gujrat	74	8
100	Mandra Bhon	93	0
100	Pachora Jamner	*91	0
100	Sara Sirangunge	95	0
500	Tapty Valley	775	0
	MININGS		
10	Shivrajpur	37	8
30	Tata Steel Def.	466	4
75	Tata Steel Ord.	109	12
	MISCELLANEOUS		
100	Alcock	205	0
50	Belapur Sugar	254	6
250	Bombay Steam	307	8
125	Bom. Burma	397	2
	IN		
	Bom. Bri. Petrol	3	12
50	Bombay Telephone	114	
100	Ind. Bleaching	151	4
100	Ind. Radio Def.	530	0
100	Ind. Radio Ordy.	511	4
1000	Port Canning	587	8
15	Scindia	15	0
30	Tata Construction	32	8
25	Tata Oil	19	0
	PREFERENCE.		
7	p c Andhra Vly	1331	4
6	p.c. Bombay Steam	293	12
7	p c Bom Tram	81	0
5	p c Central India	511	4
7	p.c Katni 1st	133	12
7	p.c. Katni 2nd	151	4
7½	p c Punjab Cement	14	8
7	p.c. Tata Hydro	138	12
7½	p.c. Tata Power	1370	0
6	p.c. Tata Steel 1st	177	8
7½	p.c. Tata Steel 2nd	168	8
5½	p.c. Tata Mill	17	8
7	p.c. Vishnu	655	0

GOVERNMENT SECURITIES

SETTLEMENT

Bombay, Dec 15

3 1/2 per cent G P N Sett	97/1
3 1/2 per cent G P N Cash	97
4 per cent 1960/70 Sett	111/5
4 per cent 1960/70 Cash	111/5
5 per cent 1945/55 Sett	119/6
5 per cent 1945/55 Cash	119/7

TAX FREES

4 per cent 1953/63 Mysore	110/8
5 per cent 1955 Mysore	12[illegible]
5 1/2 per cent 1938 Mysore	111/8
6 1/2 per cent 1935 B D L	103/5
[illegible]	[illegible]

CASH.

3 1/2 per cent 1947/50	102/13
4 per cent 1943	106
4 1/2 per cent 1955 60	116/4
5 per cent 1939/44	108/4
5 per cent 1940/43	109/4
5 per cent 1935	101/9
5 1/2 per cent 1938/40	109/4
6 1/2 per cent 1935 T B	102/12

CORPORATION LOANS (TAXABLES)

4 per cent B P T	197, 105
4 per cent M Deb	1974 104/8
5 per cent M Deb	1959 115/8
6 per cent M Deb	1954 127
6 per cent K P T	1956 127
6 1/2 per cent B I T	1937 109/0

Note: 3 1/2 per cent G P Note opened at 97/8 declined to 96/14/6 to close as above Bundi difference is one anna in favour of the short seller, which is an extraordinary feature of this settlement.

GOLD & SILVER

Bombay, Dec 15

The local silver market was quiet but steady with a limited turnover. January delivery opened to-day at Rs. 66/5 and advanced to Rs. 66/7 on short covering but at the advance there was increased selling and prices declined to Rs. 66/6. The gold market was quiet with a small business. Prices are fluctuating within a narrow range and there are no prospects of any important change in the near future. Shanghai T T on London opened to-day 1-4 7/8 with a steady tone.

Ready silver	66 5 0
January settlement	66 6 0
February settlement	66 10 0
Ready gold	34 14 0
January settlement	34 14 6
February settlement	34 15 6

EXPORTS OF GOLD

Bombay, Dec. 15.

Bar gold worth Rs. 2,56,21,362 was exported from Bombay for Europe and America during the week ended December 15.

The s.s. "Carthage" which sailed from Bombay for London on Saturday afternoon, carried gold worth Rs. 2,48,20,343. Of this, gold worth Rs. 1,44,62,444 was for London, optional New York Paris or Amsterdam; gold worth Rs. 11,03,885 was for New York, optional London, Amsterdam or Paris; gold worth Rs. 10,16,822 was for New York via London; gold worth Rs. 22,53,062 was for London, optional Amsterdam, Paris or New York; and the rest was for London.

The s.s. "President Garfield" carried gold valued at Rs. 8,01,019 for New York.

The total value of gold exported from Bombay since Great Britain went off the gold standard now amounts to Rs. 2,09,37,00,607.

FURTHER RISE 2 POINTS IN NEW YORK COTTON

Market Moderately Active On Speculative Buying

GOLD SLIGHTLY EASY BUT SILVER UNCHANGED

Wheat And Linseed Quiet But Jute Firm

BOMBAY, Dec. 15.

On Saturday, crossrates ruled steady after opening quiet.

NEW YORK COTTON MODERATELY ACTIVE.
The New York cotton market was moderately active on some speculative buying. The undertone was very steady.

GOLD SLIGHTLY EASY BUT SILVER UNCHANGED.
London gold was slightly easy but silver was unchanged.

WHEAT AND LINSEED QUIET.
Wheat and linseed ruled quiet with restricted business.

RUBBER STEADY BUT JUTE FIRM
Rubber was steady but jute ruled firm.

NEW YORK STOCK EXCHANGE QUIET.
The London Stock Exchange was closed to-day. The New York Stock Exchange was quiet.

COTTON

LATEST NEW YORK COTTON PRICES

(May 1935.)
New York, Dec. 15.

Previous closing	12.57
To-day's opening	12.62
Difference	+.05
To-day's closing	12.59
Difference	+.02

LIVERPOOL COTTON

(May 1935.)
Liverpool, Dec. 15.

Previous closing	6.73
To-day's opening	6.76
Difference	+.03
To-day's closing	6.77
Difference	+.04

BROACH EXPECTATION
April-May ..... Rs. 228

NEW YORK COTTON MARKET

New York, Dec. 15.

Cotton kept steady in moderately active trading on good speculative buying owing to the well liquidated condition of the market but the lack of follow through resulted in a reactionary tendency on some southern offerings, otherwise the undertone continued very steady.

Business in May commenced at 12.62 i.e. 5 points higher than the previous closing. Prices advanced on fairly active buying influenced by better Liverpool cables but subsequently the market gave way to hedge selling. However further fall was arrested owing to the lessening pressure of pool selling with may finally closing at 12.59.

NEW YORK COTTON

New York, Dec. 15.

The following were the opening ranges.

January	(12.49/12.47) 12.59/12.57
March	(12.57/12.56) 12.63/12.62
May	(12.55/12.53) 12.62/12.62

LIVERPOOL COTTON

Liverpool, Dec. 15.

The following were the rates at 12-15 p.m.

American January	(6.78) 6.81
American March	(6.75) 6.81
Egyptian January	(8.57) 8.63
Egyptian March	8.56) 8.62

BROACH COTTON

Bombay, Dec. 15.
10-45 p.m.

Broach A/M. moved between Rs. 229-8 and Rs. 228-8 at night. The rate at 10-45 p.m. was Rs. 228-4 with New York closing futures were 2 points up.

JUTES FAIRLY STEADY

Limited Turnover In Coals

CALCUTTA, Dec. 15.

Jutes ruled fairly steady. Coals kept steady with limited turnover. Teas were unchanged. Miscellaneous disclosed no special feature. Government securities were quiet but steady. Following were the closing quotations:

Secnrities:—3 1/2 per cent paper 97/4; 3 1/2 per cent loan 1947/50 1/3; 5 per cent loan 1945/55 119/9; 5 per ment loan 1940/43 109/6.

Railways:—Darjeeling Himalayan ordy 62/8

Cotton:—Bengal Nagpore ordy 19.

Coals:—Equitable 30/4.

Jutes:—Alliance 405 small lot; Alliance pref 124/8 small lot; Anglo India 490/8 small lot; Auckland 264/8; Bally 223; Barnagore 193; Budge Budge 368 small lot; Caledonian 533 small lots; Chitavalash ordy 31/4; Clive 35/1; Dalhousie 418; Delta 440; Fort Gloster 668; Fort William 332; Gourepore ordy 769 small lot; Howrah 61/5; Hukumchand 17/4; Hukumchand pref 120/8 small lot; India 422/8; Kamarhatty 636; Kanknarrah 568; Megna 48; Naihati 470; National 26/8 small lot; New Central 425/8 small lot; Northbrook 54/4; Nuddea 74/8; Orient 231/8; Presidency 6/10; Reliance 82 small lot; Union 524 small lots;

Miscellaneous:—Burma Corporation 8/2; Jubulpore electric 13/4; Muttra electric 11/12; Nagpore electric 43/4; Indian Iron and Steel 7/10; Indian Standard Wagon ordy 66/8; Kumardhubi Engineering ordy 3/12; Marshalls and Sons 1/12; India General Navigation ordy 120.

Debentures:—5 per cent 1916/45 India General Navigation 108 small lot.—A. P.

EXCHANGES

LONDON-NEW YORK CROSS RATE

Latest Quotations

T. T. NEW YORK ON LONDON.
New York, Dec. 15.

Previous closing	4.94 3/4
To-day's opening	4.94 7/8
To-day's closing	4.94 7/8

T. T. LONDON ON NEW YORK.
London, Dec. 15.

Previous closing	4.94 13/16
To-day's opening	4.94 3/4
To-day's closing	4.95 1/16
Difference	+.00 1/4

FRANC RATE
London, Dec. 15.

Previous closing	75.03
To-day's opening	75.03
To-day's closing	75.03
Difference	unchanged

LONDON EXCHANGES

London, Dec. 15.

London exchanges opened with the sterling dollar at 4.94 3/4 and then slightly improved to 4.94 7/8 subequently appreciating to 4.95.

Franc opened at 75.03 and after advancing to 75.09 it eased to 75.03 which was the closing rate.

The Stock Exchange was closed today.

LONDON SILVER
London, Dec. 15.

The market was quiet.

	Last price.	To-day's price
Spot	24 7/16d.	24 7/16d.
Forward	24 9/16d.	24 9/16d

LONDON GOLD
London, Dec. 15.

Gold (£7-0-9) £7-0-5 1/2

BULLION
London, Dec. 15.

Influx (£69,000) £1,000
Withdrawal (nil) nil
Silver Spot (24 7/16d.) 24 7/16d.
Gold per ounce (£7-0-9) £7-0-5 1/2

DISCOUNTS
London, Dec. 15.

3 months (5/8 to 5/8 p.c.) 5/8 to 5/8 p.c
4 months (5/8 to 11/16 p.c.) 5/8 to 11/16 p.c
6 months (5/8 to 11/16 p.c.) 5/8 to 11/16 p.c.

CROSS RATES
London, Dec. 15.
3-30 p.m.

London on Bombay	(1-6 1/16) 1-6 1/16
Paris on Bombay	(5.64) 5.64 7/8
New York on Bombay	(37.25) 37.30
Berlin on Bombay	(0.92 5/8) 0.92 5/8
London on Milan	(57.84) 57.90
London on Shanghai	(1-4 3/4) 1-5
London on Kobe	(1-2) 1-2

BOMBAY BULLION

Bombay, Dec. 15.

Silver opened steady at Rs. 66/3, 66/5 and 66/8. Prices declined in the absence of any enquiry due to disappointing overnight advices from London together with scattered selling by option dealers while quieter London cables resulted in a further setback. Prices closed steady at Rs. 66/3, 66/5 and 66/8.

Gold opened steady at Rs. 34/14/6, 34/14/9 and 34/15/9. There was an entire absence of speculative activity with traders awaiting developments from outside markets.

After some slight variations in prices the market closed steady at Rs. 34/13/3, 34/14/0 and 34/14/9.

COMMODITIES

LIVERPOOL WHEAT

Liverpool, Dec. 15.

Liverpool wheat opened with December at 57 1/2, March 61 1/2 and May 63 1/2. The market was moderately active on some speculative buying but business on the whole continued very restricted.

CHICAGO WHEAT
Chicago, Dec. 15.

Chicago wheat opened steady with December at 1.00 7/8. Prices eased in the absence of any important demand and commission house selling.

ARGENTINE LINSEED
Buenos Aires, Dec. 15.

Argentine linseed opened steady with February at 11.91. The market remained quiet and featureless in the absence of any new developments.

The price finally closed at 11.92.

LONDON MARKETS

Bombay, Dec. 15.

The following were the rates at 3-30 p.m.

METALS.

Tin (£228 1/4 buyers £228 1/2 sellers. Dull.) closed.

Lead (£10 3/16 buyers £10 1/4 sellers Steady) closed.

Electrolytic Copper (£31 1/4 to £31 3/4) closed.

Glasgow Iron (£70) closed.

TEA

Indian Pekoe	(9-10 1/2) 0-10 1/2
Indian Pekoe higher	(0-11 3/4) 0-11 3/4
Ceylon Pekoe	(0-10 1/2) 0-10 1/2
Ceylon Pekoe higher	(2-1 1/2) 2-1 1/2

JUTE

Crop-Jan-Feb. new crop (£16 3/4 paid and buyers) £17 buyers.

Dunlop Dec. (£19 3/4 sellers) £19 3/4 sellers)

Lightniug Dec (£17 5/4 sellers) £17 5/4 sellers.

RUBBER

Spot (6 1/4) 6 1/4 paid and buyers.

April-June (6 7/16) .6 1/2 paid and buyer.

LINSEED

Linseed Bombay Dec-Jan. (£11 7/8 sellers) £11 7/8 sellers.

Linseed Calcutta Dec-Jan. (£11 11/16 sellers) £11 11/16.

Linseed La Plata Dec-Jan. (£9 9/16 sellers) £9 9/16 sellers.

Groundnuts Coromandal Jan (£11 3/16 sellers) £11 5/16 sellers.

BROWN BOLD LINSEED

(Through Bombay Grains and Seeds' Association).

(May 1935)

	Bombay, Dec. 15.
Rates at 9-0 a.m.	6 10 3
Rates at 12-0 noon	6 10 6
Rates at 3-0 p.m.	6 10 3
Rates at 4-30 p.m.	6 10 9
Rates at 6-30 p.m.	6 10 9
Rates at 8-30 p.m.	6 11 0
Rates at 10-30 p.m.	6 10 9

WHEAT AND LINSEED

Closing Quotations

	Bombay, Dec. 15. 10-30 p.m
Wheat January	4 3 3
Wheat May	4 9
Linseed May	6 10 9

The Tone was steady.

NEW YORK STOCK EXCHANGE

New York, Dec. 15.

The following were the opening rates

General Motors (dol 31 3/8) dol 31 1/8

Anaconda Copper Mining (dol 11) dol 11

U S Steel Common (dol 37) unquoted

U S Steel Preference (dol 83 5/8) dol 82 1/2

SEEDS TRADERS ASSOCIATION.

Bombay, Dec. 15.

Castorseeds Delivery May Opening Rs. 30/14; Highest Rs. 30/15; Lowest Rs 30/12; Closing Rs. 30/12/6.

Groundnut Seeds Delivery February Opening Rs. 35/9; Highest Rs. 35/12/6; Lowest Rs. 35/8; Closing Rs. 35/10.

Cotton Seeds Delivery January Opening Rs. 21/14; Highest Rs. 22; Lowest Rs. 21/10; Closing Rs. 21/14.

NOTE CIRCULATION REACHES HIGH RECORD OF 393 MILLION £ IN ENGLAND

INCREASED DEMAND FOR CHRISTMAS CURRENCY EASILY SATISFIED

Discounts Weak On Cutting Down Of Treasury Bill Offerings

(SPECIAL CABLE.)

LONDON, Dec. 15.

The note circulation as indicated in this week's Bank of England return reached the high record of 393 million sterling which compares with 381 million this parish last year, reflecting an increased demand for Christmas currency. Borrows nevertheless were able to satisfy their requirements easily at Clearing Banks' minimum ofhalf per cent Lending rate.

Discounts weakened on the cutting down of Treasury Bill offerings by the Government in pursuance of their cheap money policy.

Among commodities, jute was firm on good covering demand but only small business was reported, while cotton advanced on continental purcheses and shorts covering.

UPROAR IN MUNICIPAL MEETING

Powers Of Executive Officer Questioned

LAHORE, Dec. 15.

Uproarious scenes marked the proceedings of the Lahore Muncipality to-day, and the President was unable to control the meeting. A European member moved an adjournment motion moved an adjournsent motion which was not heeded. He left the meeting in protest.

The height of disorder was reached when a motion signed by nine members for reversing the privious decision of the Committee to the effect that no matter shall be sent directly by the Executive Officer for consideration by the General Committee or any sub-committee without the previous sanction of the President, came up for discussion.

The members alleged that such a resolution was never passed by the General Committee. At this, two members challenged saying that the present motion meant that the House was dishonest, and all proceedings were conducted with dishonesty. After heated debate the motion was carried.—United Press.

BOARD OF MANAGEMENT

(Continued from Page 13)

and shall also have a Board of Advisers.

MEMBERS AND LIFE ASSOCIATES.

Any person who subscribes to the pledge hereto annexed is recommended by a member or any one of the duly authorised agents of the Association, and whose admission is approved by the Board of Management shall be a member.

Any person who sympathises with the object of the Association and pays an annual subscription of not less than Rs. 100 shall be an Associate and any person who pays a lump sum of Rs. 1,000 may be enrolled as a Life Associate.

Advisers shall be those who, consistently with their preoccupations, agree to give the free benefit of their special knowledge to the Association whenever they are consulted.

The following foundation members shall be the first Board of Management, to hold office for three years. Shri Shri Krishna Das Jaju, J. C. Kumarappa, Shri Goshi Behn, M. S. Captain, Dr. Khan Sahib, Shoorji Vallabhdas, Dr. Prafulla Chandra Ghosh, Shri Laxmidas Purushotam Asher and Shanker Lal Banker.

Thereafter the members shall elect the Board of Management to hold office for a period of three years.

The Board of Management shall be in full charge of the affairs of the Association, hold funds and properties for it, and shall have power to add to their number from among the duly enrolled members, provided that the total strength does not exceed twenty.

BOARD OF MANAGEMENT.

The Board of Management shall maintain proper books of accounts, which shall be duly audited, and which shall be open to public inspection.

The Board of Management shall have power to frame bye-laws for the carrying out of the objects clause.

It will be open to the Board of Management to alter or amend or add to this Constitution by the consent of three-fourths of the then existing members of the Board of Management.

The Board of Management shall have power to appoint trustees to hold funds and properties on behalf of the Association.

PLEDGE

Pledge for members: Having read the constitution and rules of the All-India Village Industries Association, I offer to be a member thereof, and God helping, promise to devote the best part of my energy and talents to the furtherance of its object, which is the all-round welfare of the villages of India.

So long as I remain a member of the Association, I shall not take part in any Campaign of Civil Disobedience.

In the discharge of my duties, I shall seek the assistance and co-operation of all those who may be willing to give them, irrespective of differences in politics.

To the best of my ability I shall strive to live up to the ideals of the Association and prefer the use of village manufactures to any other.

In the prosecution of my obligations to the villagers I shall recognise no distinction between man and man.

SEVERE 'QUAKE SHOCK IN TIBET

Colaba Seismograph Rendered Out Of Action

An earthquake shock of very great intensity lasting nearly five minutes was recorded by the seismograph at colaba observatory at 7 hours 32 munites to-day with the origin at 1280 miles from Bombay.

According to Dr. Roy, meteorologist in charge of the colaba observatory the epicentre of the shock is apparently in Tibet about 200 miles north of Darjeeling probably, Katmandu. This shock was preceded by another shock of slight intensity with the same origin at 2 hours 17 minutes.

The Colaba seismograph was rendered out of action five minutes after the second shock.—A.P.

'QUAKE SHOCK RECORD AT DEHRA DUN

Did It Take Place In Nepal?

NEW DELHI, Dec. 15.

The survey of India seismograph at Dehra Dun recorded at 7/32 hours to-day an earthquake shock of moderate intensity at its origin estimated at a distance of 250 miles.

The Government of India and the Consul General for Nepal have no further information on the subject. The latter believes that the earthquake, if it has occurred in Nepal, must have been of very slight intensity, as he has heard nothing from his Government.

MESSAGE FROM DEHRA DUN

Dehrun Dun, Dec. 15.—The survey seismograph recorded an earthquake shock of moderate intensity at its origin estimated at a distance of 250 miles at 7/32 hours this morning.—A.P.

Alipore Records Two 'Quake Shocks

CALCUTTA, Dec. 15.

The Alipore observatory recorded two earthquake shocks at a distance of about 600 miles from Calcutta. The first started at 2-15 and was of moderate intensity, while the second which started at 7-30 was of very great intensity.

Dr. S. N. Sen, the Meteorologist, believes that both the shocks originated from the same place.—A.P.

TICKET INSPECTOR TO MOVE HIGH COURT

Sequel To Transfer Of Magistrate

(From Our Correspondent.)

KALYAN, Dec. 15.

Mr. H. G. Lakhia, officiating Resident Magistrate at Kalyan, yesterday, granted an application submitted by Udaram Bulchand, a travelling ticket inspector of the G.I.P. Railway, for postponement of his case with a view to enabling him to move the High Court to get his case transferred to the file of Mr. P. K. Kharkar (now at Borsad) before whom the stage for hearing arguments had reached while he was at Kalyan.

Udaram stands charged with negligence in not pulling the alarm chain of the Down Nagpur Express, as a result of which Vithal Gangaram Mane, who jumped out of the train near the Parsik tunnel, was run over and killed on April 6, 1933.

The next hearing is fixed for January 11.

LIBERAL FEDERATION

Date Of Session Changed From 27th To 28th

POONA, December 15.

The Secretary, Reception Committee, Poona City, wires under date December 15:—

The dates of the 16th Session of the Liberal Federation have been changed to suit the convenience of Bombay delegates. The session commences at 3 p.m. on the 28th instead of the 27th, as already notified. The Reception Committee is nearly 150 strong.—A.P.

KHOJA YOUTH TO HANG

KARACHI, Dec. 15.

The judge agreeing with the unanimous verdict of the jury pronounced death sentence upon one Sulleman Hussain, a Khoja youth.

It transpires that on October 12 in the broad day-light while a Hindu lad was busy in his shop, the accused fell upon him and stabbed him causing his instantaneous death. The accused eventually arrested and taken into custody.—United Press.

ALL PROPHETS TEACH SAME ULTIMATE TRUTH

Only The Languages In Which They Have Taught Have Been Different

(BY DR. BHAGAVAN DAS.)

"Kana fi Hinde nabe-yun-aswad-ul-lugate isma-hu Kahin-an."

A Maulavi friend has told me that the above is a Hadis, a saying of the Prophet Muhammad, recorded by Dailami in "Tarikh-i-Hamdan," Bab-ul-Kaf. It means, "There was in Hind a prophet dark of complexion whose name was Kahn (Krishna)."

The Quran says:

"Le kulle qaumin had," and "In min ummatin illa khata fi ha nazir."

That is to say,

"Teachers have been sent to every race."

"Of human beings no community

Is left without a warner and true guide."

And all these prophets, warners, and true guides, of all times and climes, have taught the same ultimate truth. Only the languages in which they have taught have been different; the meaning had been the same.

In the Quran, God says through the lips of Muhammad that the one and only truth which all His prophets have been sent to teach, is:

Inni An-Allahu la ilaha illa Ana. (Q.).

"I, verily the I, My-Self, our God,

"Non Other than Me is the Supreme God."

And God says the same thing in the Gita, through the lips of Krishna:

"Mat-tah para-taram n-anyat Kin-chid-aste, Dhananjaya!"

"No other God is there than Me My-Self."

The reference is to the Universal Spirit, the Param-Atma, Param-Eshwara, (Param-Akbar, Atma, Ishwara-Allah), Allahu-Akbar, "Highest God," who is within and without all things and beings:

"Hu-wal Awal, Hu-wal Akher, Hu-waz Zahir, Hu-wal Batin." (Q.).

"Aham Adish-cha Madryam-cha Bhutanam hoata eva cha." (Gita).

"I am the first and the last, the alpha and the Omega." (Bible).

Those who ever bear this Universal God in mind and heart, they will never go astray:

"Man-mana bhava, Mad-bhakti, Mad-yaji Mam namas-kuru. Aham tvam sarva-papebhyo Mokshayishyami, ma shuchah!" (Gita).

"Bear Me always in heart, devote thyself to Me, do all thy acts of self-denial in my name and for my sake, and let thy salutations be all unto Me; and I will free thee from all miseries."

"Qul inna salati wa nosoki wa mahyaya wa mamate e-Illahi Rabb-il-alamina." (Quran).

"My prayer, my sacrifice, my life, my death,
Are all for God, the Lord of all the Worlds."

"Na me goyam ki az dunya juda bash;
Ba har kare ke bashi ba Khuda bash." (Sa'di).

"I do not say to thee, Give up the world;
I say, keep hold of God in all thou dost."

So bearing God in mind always, thou canst not sin, canst not commit any wrong against any one.

"At-m-aupamyena sarvatra Samam pashyati Yo-(A)rjuna! Sukham wa yadi wa Duhkham, Sa Yogi paramo matah." (Gita).

"Who seeth others as he doth himself,
Sees others' pains and pleasures as his own,
He has attained to union with Me."

"Afzal-ul-imani-yun tohibba linnase ma tohibbo le-nafseka, wa takraho lahum ma takraho le-nafseka." (Hadis).

"Noblest religion this—that thou shouldst like
For others what thou likest for thyself;
And what thou likest not for thine ownself,
Like not for others too in the same way."

Christ said the samething: "Do unto others what ye would that they should do unto you."

Thus we see that the phophets of the Gita, the Quran, the Bible, have all taught identically the same quintessence of Religion: "Bear the One all-pervading Universal God Spirit of Life, Supreme Power, ever in your heart, and do to others as you wish that they should do to you."

Properly and librally interpreted with open mind and large heart, the Gita is seen to be a Manual of the highest and deepest and truest Rationalism, Spiritual Rationalism, as well as of Pietism and Devotion and Mysticism which includes all mankind within its love, as well as of works and Energitic Activism which insists on the strict performance of all the duties of life.

ACCIDENT ON BURMESE RY.

One Killed And Several Injured

RANGOON, Dec. 15.

A railway engine, one brake-van, three third-class carriages, two parcel carriages and one mail carriages were either derailed or capsized, killing an old Burmese woman, seriously injuring 2 passengers, and rendering quite unconscious the driver of the engine and two firemen, when a serious accident occured to the mail train from Rangoon to Mandalay near Tawgwein Railway Station to-day.

More casualties are likely to be reported. The cause of the accident was due to the removal of the fish-plates from the railway track. The main traffic has been completely disorganised. Both lines are being blocked. The moment the news arrived, an ambulance train was immediately despatched. The injured were given the best medical aid. The police are closely guarding the place of accident.—United Press.

"Malicious Tampering With Line"

RANGOON, Dec. 15.

The following communique has been issued in connection with the train disaster:—

"At about 7 this morning a portion of the Rangoon-Mandalay mail train was derailed at a bridge (at mile 117) between Penwegon and Tawgywein stations on the Rangoon-Mandalay mail line. The engine capsized and one luggage van and three third-class carriages were badly damaged. One mail and one third-class composite carriage and one first and second class composite carriage were derailed.

Both the up and down lines were blocked. One woman third-class passenger died, and two-third-class passengers, the engine driver and two firemen were seriously injured. The [illegible] the accident, it is reported, [illegible] owing to the line being mali[illegible]ly tampered with.

Transhipment of passe[illegible] from the derailed train and [illegible] the down Mandalay-Rangoon mail train has been effected. Owing to the breakdown of telegraph communication, the duration of the interruption to through running cannot at present be given."

It is understood that an official enquiry is being held into the [illegible]dent.

[illegible] Agent, Deputy Agent, and [illegible] police officials have rushed [illegible]e scene.—A.P.

CONGRESS PARTY IN ASSEMBLY

Office-Bearers Will Be Elected On January 17

NEW DELHI, Dec. 15.

The date of meeting of the elected Congress members of the New Assembly has been fixed on January 17 next when election of office-bearers and framing of rule of the Congress Party in the Assembly will take place.

Invitation to this effect has been issued already to the Congress members concerned.—United Press.

ALLEGED ASSAULT ON DOCK WORKERS

Several Arrests By Kidderpore Police

CALCUTTA, Dec. 15.

Several alleged dock strikers were arrested yesterday following assaults upon men who are continuing to work in ships in the port.

It is reported that a bus while taking coolies from docks at Kidderpore was stoned yesterday evening on Watgunje Road. One man was arrested in this connection but rescued by his companions whereupon police took some of them into custody.

Three other members who are alleged to have intimidated workers were arrested by Kidderpore dock police.—United Press.

His Highness the Maharaja of Panna State, has arrived in Indore on the 12th inst. and is staying at Lalbag Palace as the guest of His Highness.

City And Suburbs

LOCAL ENGAGEMENTS

To-day

Hindu: Magsar Sud, 11, 1991.
Muslim: Ramzan 8, 1353.
Parsi: Tir 11, 1304.
Sunrise: 7h. 4m.
Sunset: 6h. 4m.
High Water: 7-30, 21-19
Low Water: 2-09, 14-11.

St. Andrews Day. Ex-Students Dinner and Social at 7-0 p.m.

MONDAY, December 17.

Bombay Engineering Congress: 20th Session, H. E. the Governor opening, Sir C. J. Hall, 3 p.m.

TUESDAY, December 18.

Bombay Engineering Congress: 20th Session, Royal Institute of Science, 10-30 a.m.

Dr. J. S. Nerurkar's lecture on "The Health of the City". Nagpada Neighbourhood House, 6-30 p.m.

WEDNESDAY, December 19.

Municipal Standing Committee, 4-10 p.m.

BOY SCOUTS' RALLY

There will be a Grand Rally of the Bombay Boy Scouts Local Association to-day (Sunday) at 5 p.m. at the Co-operage, the Western India Football Association ground. There will be displays by different Troops of the Association.

INDIAN SPIRITUALIST SOCIETY

Under the auspices of the Society a discourse followed by Seances will be held at 51, Gordhandas Building, (opposite Portuguese Church) Girgaum to-day (Sunday) at 5-30 p.m. (S.T.).

BOMBAY STUDENTS' BROTHERHOOD.

Prof. G. N Joshi will take his study class in "Modern Constitutions" to-day, (Sunday) from 9 a.m. to 10 a.m. at the Bombay Students' Brotherhood."

BHAGVAT GITA JAYANTI

Under the auspices of Shri Vile Parle Sanskrit Pathshala the Gita Jayant Mohotswa will be observed for 7 days at Mandvi Vad Gadi Daria Sthan Mandir from to-day (Dec. 16, 22) between 6-30 p.m. to 8 p.m.

KANARA SARASWAT ASSOCIATION

A portrait of the late Sir Narayen G. Chandavarkar will be unveiled by Mr. G. P. Murdeshwar, President, Kanara Saraswat Association in the Association Hall to-day (Sunday) at 4 p.m. (S.T.)

TARDEO TUITION CLASS

The fifth annual gathering of the Tardeo Tuition class will be held to-day (Sunday) at 4 p.m. (S.T.) Miss Navajbai will preside.

FAREWELL PARTY AT SANTA CRUZ

The Address and Entertainment Committee, Santa Cruz will give a Farewell Party to-day (Sunday) at 4-30 p.m. at Podar House, Podar Street, Santa Cruz to Rai Saheb Girdharlal Dayaram Mehta on his departure to Jamnagar as General Traffic Manager J. D. Rly.

ANNUAL PILGRIMAGE TO MOUNT MARY'S, BANDRA

The annual pilgrimage to Mount Mary's, Bandra, will be to-day (Sunday) the mass will be at 7-30 a.m. all the sodalists should meet at the Bandra bus terminus at 7 a.m. whence the procession will start.

INTER-CASTE MARRIAGE

The inter-communial marriage ceremony of Sjt. Laxuman Vishnu Kondaye, the member of the B.P.C.C. and Smt. Lilavati Jayvant, will take place (according to the Vedic Rites) to-day (Sunday) at 10 a.m. (S.T.) at Jinha Hall, near Congress House, Girgaum Back Road.

"PROVINCIAL AUTONOMY"

Mr. S. G. Warty will deliver his third and last lecture on the J. P. C. Report at the Servants of India Society, Girgaum, at 9 a.m. to-day (Sunday). The subject of the lecture will be Provincial Autonomy.

MAHARASTRA HIGH SCHOOL

The Geeta-Jayanti will be celebrated to-day (Sunday) at 9 a.m. in the School Hall at Lower Parel, when Bar V. P. Vaidya will preside.

BAND AT THE PARSI COLONY

The Emperor Band of Bombay under the Directorship of Mr. R. Remedios will play a select programme of music at the Parsi Colony Dadar today (Sunday) commencing from 5-45 p.m (S.T.)

SRI NIGAMANTHA MAHA DESIKAN SABAH

Under the auspices of the above Sabah, the "Adhyena Utsavam" will be celebrated for 10 days between 8 to 9 p.m. commencing from to-day (Sunday) in the Sabah Premises at Outhouse, Visrani Bhuvan, Matunga. G. I. P. Also in Thanur Masa, "Thiruppalli Yezshuchi" will be celebrated daily between 6 to 7 a.m.

UNITED LODGE OF THEOSOPHISTS

Jehangir Wadia Building, 51, Esplanade Road, Bombay.

Free Public Lecture

"THE COMPANY OF SHRI KRISHNA"

Celebration of Gita Jayanti.

Sunday December 16th, 6-15 p.m.

ALL CORDIALLY INVITED

No Fees No Collections.

SHUKLA YAJARVEDIYA BRAHMAN MANDAL

Under the auspices of the Shree Shukla Yajarvediya Brahman Mandal, the 2nd annual general meeting will be held in the General Education Institute Hall at Dadar to-day (Sunday) at 3 p.m. (S.T.)

Prof. S. G. Beri will preside.

GITA-JAYANTI CELEBRATION

The Company of Shri Krishna will be the subject of a free, public lecture to be delivered at the Hall of The United Lodge of Theosophists, Jehangir Wadia Building, 51, Esplanade Road, Fort, to-day (Sunday) at 6-15 p.m.

CONCERT

A concert of Indian music organized by the Bombay Municipality will be given at the Sir Phirozshah Mehta Gardens, Malbar Hill to-day (Sunday) from 5 to 7 p.m. (S.T.) by Mr. Y. B. Pawar.

HINDU MAHA SABHA (BOMBAY SOUTH).

The annual general meeting of the Hindu Maha Sabha (Bombay South) will be held in the Young Mens Hindu Association Hall, Girgaum Back Road, to-day (Sunday) at 5-30 p.m. (S.T.)

NARENDRA-GRANTHA SANGRAHA

Under the auspices of the Narendra Grantha Sangraha, Dadar, the Geeta Jayanti will be celebrated to-day (Sunday) at 5 p.m. in the premises of Brahman Sewa Mandal, Dadar. Mr. K. P. Khadilkar will deliver a sermon on the message of Bhagwat-Gita on the occasion.

HEBRAIC STUDIES CIRCLE

The Jewish Liturgy Study Class will meet in Sir Elly Kadoorie School today (Sunday) at 3-30 p.m. The hymns 'Higdal' and 'Adom Olam' will be studied. Mr. M. D. Borgawker, will conduct the class.

I. K. B. CRICKET CHALLENGE SHIELD

The first match of the first round of the above tournament will be played to-day (Sunday) at 12 p.m. on the Cross Maidan between the Vidyadaini Sports Club and The Kanara Young Cricketers Umpires: Mr. J. M. Mistry and Mr. K. E. Dalvi.

"SOUTH INDIAN BHAJANA SAMAJ

Dhanurmasam Giripradakshinam will be conducted for a month from to-day (Sunday) when a Bhajan party will go round the main streets of Matunga from 5 a.m. daily.

QURANIC SOCIETY

Under the auspices of the Quranic Society professor Zahuruddin Ahmed will deliver lecture in Urdu on Quran every Sunday including to-day in the Anjuman Islam High School, at Bori Bunder from 4-30 to 5-30 p.m. (S.T.)

VENKATESHWAR DEVASTHANAM

Sri Vaikunta Ekadasi Festival of Sri Venkateshwar Baghavan will be celebrated to-day (Sunday), and the (Rapathu) Festival will commence from the same day lasting for ten days. The hours of worship daily will be between 8 and 10 p.m.

CONCERT OF SOUTH INDIAN MUSIC

The Allappey Brothers with Mr. Krishnaswami (violin), Mani Iyer (mridangum) will give free concert in South Indian music to-day (Sunday) 5 p.m. at the South Indian Association premises, Matunga, (G.I.P.)

LAXMI TUTORIAL AND COMMERCIAL INSTITUTE, DADAR

The Second Annual Social Gathering and Prize Distribution of this Institute will be held to-day (Sunday) at the "Dhuru Hall", B. B. and C. I. Dadar, at 4-30 p.m. Prof. G. B. Jathar, Principal, Elphinstone College, will preside. Mr. M. V. Venkateswaran, of the League of Nations will deliver a lecture on "The Human Factor in Commerce.

ABDUL KARIM KHAN'S CONCERT

Under the auspices of the Saraswat Sangit Vidyalaya, Sangit Ratna, Khan Saheb Abdul Karim Khan will give concert at the Forbes Gujarati Hall, Girgaum Back Road, Opposite Imperial Cinema to-day (Sunday) at 4-30 p.m.

The Khan Saheb after giving this concert will leave Bombay for Madras where he has been invited to take part in the forthcoming music Conference of the South Indian Music Academy.

Sir Govindrao For Council Of State

Sir Govindrao B. Pradhan states that he is standing as a candidate for the Council of State vacancy caused by the appointment of Sir Homi Mehta to the directorate of the Reserve Bank.

Sirdar Majumdar, M.L.A., and Sirdar Jagannath Maharaj a member of the Council of State, who are respectively the president and vice-president of the Deccan Inamdars' Association, are supporting his candidature.

"Inter High School Debate Competition

An Inter High School Debate Competition for the Dadar and Parel area on the above subject will be held today (Sunday) at 3-30 p.m. (S.T.) at C. L. Boys' High School, Dadar. Prof. S. G. Varty, Prof V. R. Patwardhan and Mr. R. M. Talpade will act as judges Five prizes of Rs. 8, 6, 5, 4, 3; are to be awarded to the first five successful candidates.

The Subject's Respective merits of Credit and Producers' Co-operation from Indian stand point.

GOLD MOHUR SOUND PICTURE

Miss Shanta Kumari in "To-day" shown at Roxy.

DAILY AMUSEMENT

EMPIRE—"The Ghoul" Daily at 4, 6-30 and 10 p.m.

REGAL—"Straight is the Way" Daily at 6-30 and 10 p.m. Matinee, to-day 4 p.m.

ROXY—"To-day" Daily at 5-15, 8 and 10-30 p.m. Matinee, to-day 2-30 p.m.

CAPITOL—"The Cats Paw" Daily at 6-30 and 10 p.m. Matinee, to-day 4 p.m.

CARLTON—"The Maid of the Mountains" Daily at 4, 6-30 and 10 p.m. To-day morning show at 10 a.m.

PATHE—"Cleopatra" Daily at 3-30, 6-30 and 10 p.m. To-day morning show at 10 a.m.

WELLINGTON—"Below the Sea" Daily at 6-30 and 10 p.m. Matinee, to-day 3-30 p.m.

WEST END—"Nadira" Time as usual

MINERVA—"Rashk-e-Laila" Daily at 5-30 and 10-30 p.m. Matinee, to-day 3 p.m.

KRISHNA—"Amrit Manthan" Daily at 6-15 and 10 p.m. Matinee, to-day 3 p.m.

PALACE—"Going Hollywood" Daily at 4, 6-30 and 10 p.m. To-day morning show at 10-30 a.m.

EDWARD—"The White Sister" Daily at 4, 6-30 and 10 p.m. To-day morning show at 10 a.m.

MAJESTIC—"Dolty Naiya" Daily at 5-30, 8 and 10-30 p.m. Matinee, to-day 3 p.m.

Empire Broadcasting

7-15 p.m. Big Ben. A Religious Service,* relayed from St. Martin-in-the-Fields, London. 8-30 p.m. The B B C Empire Orchestra, Conductor, Eric Fogg. 9-15 p.m. Sports Talk.* 9-30 p.m. Violin Recital by Eda Kersey. 10 p.m. Weekly Newsletter. 10-15 p.m. The B. B. C. Orchestra (Section C), conducted by Leslie Woodgate, Charles Mayhew (Baritone) 11-15 p.m. Close down.

*Electrical recording.

TO-DAY ON RADIO

9-30 a.m. Time Signal. European Programme. Morning Service. Relayed from Afghan Memorial Church, Colaba, 10-15 a.m. The Radio Artists. Present "Jheri Sap". 11-45 a.m. The Band of the 2nd Battalion. The Durham Light Infantry. Relayed from the Taj Mahal Hotel. March "Panjaub" Payne. Suite "Three Light Pieces" Fletcher. (1) Lubly Lulu. (2) Fifinette. (3) Folie Bergere. Fantasie "Merrie England" Ed. German. Waltz "Blue Danube" Strauss. Menuet and Farandole from L'Arlesienne. Bizet. Selection "This year of Grace" Coward. "The Vision of Fuji-San" (Prelude to a Japanese Play) Ketelbey. Selection "Sweethearts of Yesterday" Hall. 1-15 p.m. Close Down. 6-0 p.m. Indian Programme. P. N. Dewoolker (Light songs). 7-0 p.m. Sitar Solos. Menbook Khan. 7-30 p.m. South Indian Music. 8-30 p.m. News in Hindi. 8-30 p.m. News in Hindi. 8-45 p.m. European Programme. Weather Report and News Bulletin. 9-0 p.m. Time Signal. The Art Players. Directed by Josef Barthel. 10-0 p.m. God Save the King-Emperor. Close Down.

WHITEWAY CIRCUS.

With the change of programme, introduced on Saturday, Prof. Keelary's Whiteway Circus at Gowalia Tank Road, entered on its second week of entertainment. Besides the usual features of a circus show, it has several novel items of acrobatic skill and comic entertainment in its programme, which are bound to add to the popularity of the Circus. Several animal acts, including a "Snake Dance," are included in the daily bill of fare provided to the visitors.

CONVICTION OF "FRONTIER GANDHI"

Today's Protest Meeting At Chowpatty

In connection with the sentence of Khan Abdul Gaffar Khan alias "Frontier Gandhi", there will be a public meeting under the joint auspices of the Bombay Provincial Congress Committee and the Suburban District Congress Committee to-day (Sunday) at 6 p.m. (S.T.) on the Choupatty Sands.

Sardar Vallabhbhai Patel will preside and Sjt. K. F. Nariman, Sjt. Bhulabhai J. Desai, Sjt. S. A. Brelvi, Sjt. K. M. Munshi and others will address. Loud speakers will be installed, and special enclosure will be reserved for ladies.

SALE OF MATERIALS AT A. G. NAGAR

The following materials will be auctioned to-day (Sunday) at 10 a.m. (S.T.) at Worli:—

Planks, wooden railings, wooden cots, writing desks, bamboos and padai bamboos, wooden patties, tarpaulins, ply-woods, etc.

A motor bus will be available from the Congress House to Worli for the intending purchasers at 9-30 a.m. (S.T.).

Khaddar used at the Nagar is being sold at the Congress House at reduced rates.

A Navjote Ceremony

There was a large and distinguished gathering at the Albless Baug on Thursday last on the occasion of the Navjote ceremony of Miss Soona Erachshaw Hirjibehedin, the youngest daughter of Mr. and Mrs. Erachshaw R. Hirjibehedin. The ceremony was performed by Sardar Dastur Noshirwan, the Head Priest of Deccan, assisted by two other Head Priests of Bombay, Dastur Rustam Sanjana and Dastur Dinshaw Garda. There was also a large number of guests belonging to the Hindu, Muslim, European and other communities. The function was attended by well-known citizens and corporators. With more than 1,200 guests to celebrate the occasion the Albless Baug which was most beautifully decorated by Mr. Framroze A. Dubash, Florist, looked very picturesque. During the whole evening the Persian Orchestra composed of Parsi players added to the gaiety of the function. During the evening the guests were entertained by the well-known singer, Master Phiroze B. Dastur, whose singing was much appreciated by the distinguished audience in view of the efficient arrangements of loud-speakers made by the well-known Radio Engineer, Mr. M K. Commissariat of Messrs. Indian States and Eastern Agency.

After a sumptuous dinner the guests dispersed late in the evening.

ELECTION MEETING

A public meeting will be held today (Sunday) at 6 p.m. (S.T.) at Chowpatty to support the candidatures for Municipal Elections of Mr. Nimkar from "D" Ward and Mr. Karnik from "F" Ward when speeches will be made by Messrs. Nimbkar, Karnik, Lalji Pendse and Mrs. Dange and others.

YOUNG MEN, LOOK FORWARD!

ONLY Insurance can give you *certain* knowledge of financial security in your old age . . . and in all India, by actual comparison, you will find no policies to excel in advantages those of the CROWN LIFE INSURANCE Co. Absolute capital security is guaranteed . . . *yet the premiums are adjustable to the most modest income.* Grasp your opportunity now . . . Write or phone for full details.

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WILSON COLLEGE ATHLETIC SPORTS

Girls Carry Away Most Of The Prizes

The annual athletic sports of the Wilson College Gymkhana Committee came off on Saturday at the College grounds of the Kennedy Sea Face.

Sir Phiroze Sethna presided.

A large number of students of both sexes gathered on the College grounds and evinced great interest and enthusiasm to carry away the prizes. A noteworthy feature of the day's event was that girls were prominent in the picture especially Potato Race, Thread and Needle Race and 75 Yards Race and carried away several prizes.

Lady Sethna distributed the prizes and the function came to an end after light refreshments.

New Cosmopolitan Refreshment Home

The opening ceremony of "The Cosmopolitan Refreshment Home" came off on Saturday evening at the Purohit Hotel (Bori Bunder) when covers were laid for about 500 guests.

Mr. Purohit the host was all attentive to the guests.

The arrangements left nothing to be desired. Special arrangements are made for the convenience of families and the home being situated in a busy quarter of the City will be considered as a great asset to the public.

CONGRESS LABOUR FRANCHISE

Mr. Kripalani Explains To Provincial Committees

In a circular issued to the Provincial Congress Committee Mr. J. B Kripalani, Working Secretary, All-India Congress Committee, explaining the points about the new Congress constitution that were considered by the Working Committee at its recent sitting says that spinning was considered by the Committee to be the easiest and most suitable form of manual labour. The alternatives prescribed by the Committee were ginning, carding, weaving, dyeing, tailoring, knitting, carpentry, smithy, building work, nursing, distributing on foot medical aid in villages, hawking khadi and the products of village industries, messengers work done on foot, scavenging and undertaking sanitary measures like cleaning of tanks, wells, etc.

It shall be open to members to offer their work consolidated for a period of six months. Manual labour should be of a duration of 8 hours per month the value of which should in no case be less than half an anna.—A. P.

MUTILATED BODY FOUND ON RLY. LINES

The mutilated body of an unknown man was found lying on the railway lines between Dock Yard and Reay Road Stations yesterday.

Pending further inquiries, the inquest on his body was postponed to December 17.

Adolph Zukor presents CECIL B. DeMILLE'S "CLEOPATRA"

A Paramount Picture with CLAUDETTE COLBERT • WARREN WILLIAM HENRY WILCOXON Joseph Schildkraut

TO-DAY 3-30, 6-30 & 10 P.M.

PATHE

ALSO SCREENING POPEYE THE SAILOR

THERE ARE NO FREE SEATS

PANDIT OMKARNATH

Sings For Students

(By Our Art Critic.)

Pandit Onkarnath sang, before a crowded house of students at the Opera on Friday to help the Students' Brotherhood. Sir Cowasji Jehangir presiding. He thanked the Pandit and observed that the students in arranging the evening's function had, rightly, helped thenselves. He was happy to see their earnest self-reliance.

Pandit Onkarnath's programme of songs, or rather of "ragas," appeared to be carefully prepared. To the "Piloo," "Taranga," and "Jagi" were added more solemn. "Malhar" and "Malkosha."

The "Taranga" was meant to be a "Garba" song and Pandit Onkarnath incorporated in it a treatment that seemed to be, in spirit, discordantly Western. The "Jogi" rendered deliberately without "tan" was directed to touch, as the Pandit observed in his speech on the occasion, the pathetic, "Malhar" was, as he said, sung to illustrate the impression of rain-clouds.

Thus Pandit Onkarnath designed his programme not only to give full scope to the possibilities of his voice but to illustrate positively the objective significance of the "Ragas" he sang. Unquestionably, the Pandit's songs were obvious evidence of the strength and freedom of his voice. His low, almost inaudible pitch, was more than the ordinary incident. But the illustration of the objective significance of the "ragas" was undecisive and tended occasionally to submit to the desire for novelties.

In fact, novelty seemed to be the dominant impulse in the evening's programme—the acknowledgement of courtesy cheers in the Western fashion, the incorporated Western treatment of the "Garba" song and, finally, the conscious striving of recalling rain-clouds were all, more or less, new to the orthodox "Jelsa" audience. These novel experiment must be carefully watched and scrutinized.

But one does wish and expect from the Pundit less of the orthodox "tyarri" which himself disapproves and more of the dignity of "ragas" like "Malhar" and "Malkosh" which the trained strength of his voice demands.

BEWARE!

A FORECAST!

BOMBAY WILL SHORTLY HAVE

A SHOCK OF THE EARTHQUAKE!

For Details Be Keeping a watch on Newspapers

NEXT WEEK!

NOTE:—Please remember that there comes a shock not only during the Earthquake but also

After the Earthquake

BOY KNOCKED DOWN BY LORRY

Kisan Baboo Pant, a seven-year old Hindu boy was knocked down by a motor lorry at Falkland Road on Friday.

The boy died on the spot.

DEATH DUE TO OPIUM POISONING?

Kondiram, a resident of Ghatkopar, who was admitted into K. E. M. Hospital on Friday night died a few hours after admission. It is suspected that he died of opium poisoning.

BELABOURED TO DEATH

During a scuffle which took place on Thursday night, one Maniklal Kashiram while hiding in a temple nearly was fatally wounded, having been belaboured by a stick by some unknown person or persons. Kashiram who was later admitted into the J. J. Hospital died on Friday night.

BOY KNOCKED DOWN BY CAR

Krishna Nama, a boy, aged four years was knocked down by a car at Love Lane on Friday night. While being brought in the car to the hospital, he died on the way. The inquest was adjourned pending police investigations.

Sports Jottings From Here And There

Umpire Association For Cricket Urgently Needed

(BY J. C. MAITRA.)

"Conspiracy" Against Quadrangular Umpires?

When I commented adversely on the l-b-w decisions of the Umpires in the final match of the Quadrangular Tournament, I had no knowledge of the "Conspiracy amongst a certain section of the people" to which my friend, K. G. Pardeshi, refers in a letter to the "Chronicle." Nor am I any the wiser for it yet. When I criticised the decisions, I had neither community in mind. Nor did I bother about the squeals and protests of the aggrieved parties, who were by the way, both Hindus and Muslims. In fact, I have not talked to any one of them up to now.

Correct Attitude Towards Umpires

I know players will always grouse against l-b-w decisions, whether they are right or wrong. And the defeated side is sure to make much of them and blame everybody but themselves for their misfortune. I have also admitted that it is impossible to judge correctly from the Press or other tents. The Umpires are undoubtedly the best judges of facts and their decisions, right or wrong, should be accepted in a sportsmanlike manner.

No Catostrophe Likely

I am glad that Mr. Pardeshi has taken up the cudgels, though, rather late in the day, on behalf of the poor umpires. But if he thinks that I am grudging in my appreciation of their efforts he is sadly mistaken. I give them their dues and more. But that does not debar me from offering constructive criticism whenever occasion demands.

I am rather amused to hear from Mr. Pardeshi that "if unpleasant criticisms like these are allowed to continue, no sane person would ever care to officiate as umpire in future tournament." Thank Heaven, umpires in general are not as thin-skinned as our friend, Pardeshi. So there is no likelihood of a catastrophe which he visualises.

Judges Are Always Criticised

Judges will be always criticised, whether in the law Courts or on the playing fields, for their decisions. It is so all over the world, because it is in human nature to criticise others. The judges have, therefore, to take them in a good-humoured spirit. I have supervised various types of games and have had a fair share of criticisms and epithets. That did not frighten me out of my duty. I do not think for a moment that Umpires Bhappu and Britwistle could be feeling otherwise or they should "drop the gown.!"

Causes Of Dissatisfaction

As I said before, I, being a non-communalist to the core, did not care which community won the championship. It should be the better team. And I have not the least doubt in my mind that the better team won. The fact, however, remans that the match was spoilt to a great extent by the huge crop of l-b-w decisions. It may be that most of them were correct. But in view of the fact that the gentlemen who officiated were "entertained" umpires, doubts and suspicions gave currency and to that extent the game was vitiated. It even took a communal turn. I must, however, record that many people who did not belong to either of the communities concerned, expressed their keen dissatisfaction at the decisions.

Association To Protect Players And Umpires

It is admitted on all hands that there have been many instances in the past when the impires' ruling have been seriously challenged. There have also been occasions when the umpires were left helpless against the insulting attitude of certain players. Therefore, I have proposed the inauguration of an Umpires' Association which will give protection to players and umpires alike. In view of the approaching organised tournnaments both All-India and local the need for one is still greater. I hope the authorities concerned will wake up before and set this controversy at rest.

"A Rumour Scotched?"

Some time ago I came to know from a very authoritative source that the headquarters of the Cricket Club of India would be located at Delhi and I shared the piece of news with my readers. Apparently the dovecots at the Capital were shaken and the news has been flashed at Bori Bunder with the headline "A rumour scotched," that "every effort is being made to establish in Bombay a pavilion and cricket ground that will be equal to Lord's and a structure of which India can be proud."

Then Why Refund A Life Member's Fee

It may be that the Committee of the Club are still considering the project, and we may have a "pavilion and cricket ground" at last. But the question of headquarters still remains unanswered. A friend in Bombay asked for a refund of his life membership fee, in case the headquarters is located at Delhi. The authorities have quietly refunded the money without answering the question. May we know why they did this, if they were sure of translating their promises to reality?

A Suspicion Strengthened

While trying to contradict the rumour about the Cricket Club of India, the Secretary remained silent about the proposed change of the title of the Inter-Provincial tournament from Ranji Trophy to Willingdon Trophy Tournament. It seems that Delhi is determined to reverse the decision of the Board of Control. Unless Indians who revere Ranji's memory rise in protest as one man, I am afraid, Delhi will make it an accomplished fact before long.

Thracian Prince Wins Victory Plate

Dillon-Malone Combination Registers Double

(By Our Racing Correspondent).

Some excellent sport was provided at Mahalaxmi on Saturday and it was enjoyed by a very large crowd in cool weather. As only three well-backed horses scored in a card of eight events punters finished up on the wrong side.

W. Dillon was again seen to advantage, the champion jockey riding two popular winners in Kilfinane and Greek Glen for Jim Malone.

The Victory Plate is invariably won by a bottom weight and Thracian Prince with the light impost of 7st., 11lb., added to the list of postage stamp carriers in this important event. The Australian gelding who has reached his best was always in the van with Bucentaur, and gave Graham a comfortable ride. Risque attempted to chase the winner up the straight, but no horse could match the speed of the Son of Thracian. For one expected to play a bold part Draughtsman never looked likely to prevail. Dillon found the pace too fast for the Son of Tremola and accepted the inevitable after a mile had been traversed. Dopatta put in a late run to finish fourth. Mr. Shantidas Askuran is bound to win a couple of nice races with the Son of Apron, who should be an acquisition to our depleted ranks of stayers.

WELL-TIMED EFFORT.

A well-timed effort on the part of Dillon enabled Green Glen to smother a big troop in the Noel Handicap. After that arch-rogue Smoky Joe had stretched the field with only R.T.C. in chase, Green Glen and Corcy challenged, Mr. Diamond's gelding passing R.T.C. to win easily by two lengths. The handicapper will have to revise his notions about Greek Glen, who has earned promotion.

CARSLAKE SHINES.

"Brownie" Carslake rode the race of his life on Ibrani to win the Manchester Plate. Badly drawn the son of Moabite had to cut across to secure the rails, and towards the closing stages Glen Gowan and Cavern both pressed him close. Cartoon did not have the best of luck through the race, but Ibrani undoubtedly scored on merit.

KILFINANE'S THIRD WIN.

The numerous supporters of Kilfinane in the Carlisle Plate, had a bad attack of palpitation when the favourite got badly shut in near home. Dillon managed to extricate the son of Greenstead from an awkward position to hold Knight's Adventure and The Greek at bay. The last named is sure to improve on the form shown. I doubt whether Malone knows how good Kilfinane is, for the Australian gelding improves with every outing. It would not be at all surprising to see him win in Class II.

NAIDOR AT LAST.

Naidor who had failed twice previously when seriously fancied got up to beat Ascalon by a short head in the Dalby Plate. Grand Raja, who also joined in the fray, finished close up third. The most remarkable performance was that of Uptojinks, who was running last most of the way and placed fourth with a great burst. It was not surprising to find the winner paying Rs. 101 for a ten rupee investment, so disgusted had followers, of form become with Mr. Pundole's gelding.

With Brace in the saddle Tamin maintained a winning sequence in the Euphrates Handicap. Vita and Mumrih made the pace hot but they were overhauled by the Aka Saheb's grey, who won with the greatest of ease.

NOVICES DISAPPOINTING.

Those who were looking for some crack newcomers in the Novice Plate, were sadly disappointed. With the exception of Baden, who scored in Div. II on a tight rein, the others were not of much account. May be some of the youngsters require more time. Young Bucknell just held off Dark Horse in Div. I, but Rahimatullah was travelling fastest at the finish.

POOR TRAFFIC CONTROL

The control of traffic at the foot of the Mahalaxmi Bridge after the races, left much to be desired. Unless the police adopt stringent measures against victoria drivers, there is not much hope of improvement. These reckless jehus disregard the rules of the road and are a menace to motor cars leaving the course at the conclusion of the sport. Near Jacob Circle no traffic cops are present and the gharrywallahs just do as they please. It is to be hoped the police will see that horse-driven vehicles do not endanger motor traffic in future.

1st Race: 2-15 p. m.

THE NOVICE PLATE—(Div. 1).
Distance—6 Furlongs.
Winner, Rs. 1,500; second, Rs 500; third, Rs. 250.
For Arabs, maidens at the time of landing, landed on or after 1st July, 1934, direct from the country of foaling. W.A. (Landing Allowance Clause in General Conditions does not apply.) Penalties—Winners, once, 7 lbs.; oftener 12 lbs. Allowance—Ponies 14 hands and under, 4 lbs.

Mr. Sayid Mahomed's YOUNG BUCKNELL 8-6, Simmons ... 1
Mr. Sion F. Nessim's DARK HORSE 8-6, Evans 2
Mr. Kassim Haji Mahomed's RAHIMTULLAH 8-2, Subaya . 3
Mr. Gem's Nassirwan 8-6, Devison 4

Time: 1min. 25-1|5secs.
Won by neck, short head and 2 lengths.
Favourites: Waabil 8-9 and Young Bucknell 8-6.
First Tote paid Rs. 51 for win; Rs. 29, Rs. 82 and Rs. 145 for places.
Second Tote paid Rs. 25-8 for win; Rs. 14-8, Rs. 41 and Rs. 72-8 for places.
All ran.
Winner trained by: H. M. Mahomed.

THE RACE:—Tariff was first away and lead from Young Bucknell, Howel, Nassirwan and Bulbul with Nibras last. Tariff led into the straight, where Young Bucknell passed him to Win from Dark Horse, who came with a strong run. Rahimtullah put in a late run on the outside to place third.

2nd Race: 2-45 p. m.

THE NOVICE PLATE—(Div. II).
Distance—6 Furlongs.
Winner Rs. 1,500; second Rs. 500, third Rs. 250.
For Arabs, maidens at the time of landing, landed on or after 1st July, 1934, direct from the country of foaling. W.A. (Landing Allowance Clause in General Conditions does not apply). Penalties—Winners once 7lbs; oftener 12-lbs. Allowance—Ponies 14 hands and under 4lbs.

Mr. Gem's BADEN 8-13, Devison 1
Mr. Haji Rajub's IMPERIAL 9-6, Munro 2
Mr. N. Begmahomed's SHERIYAR 8-6, Dillon 3
Mr. Saleh Mehdi's Ajid 8-6, J. Bell 4

Time: 1min. 25-2|5secs.
Won by 4 lengths, head and length. 1
Favourite: Imperial 9-6.
First Tote paid Rs. 82 for win; Rs. 19, Rs. 15 and Rs. 20 for places.
Second Tote paid Rs. 41 for win; Rs. 9-8, Rs. 7-8 and Rs. 10 for places.
All ran.
Winner trained by G. Essajee.

THE RACE:—Baden showed out from Harry Johnson, Imperial and German, Sheriyar running second last. Baden was never headed and won easily from Imperial, Sheriyar with a late run, beat Ajid out of third place.

3rd Race: 3-15 p. m.

THE EUPHRATES HANDICAP.—Distance 1-1/4 Miles.
Winner, Rs 2,000; second, Rs. 700; third, Rs. 300.
A Handicap for Arabs in Class II.

S.S. Akkasaheb Maharaj's TAMIN 8-0, Brace 1
Mr. H.M. Mahomed's VITA 8-0, Simmons 2
Mr. Arnold's MUMRIH 8-4, Selby 3
Mr. D.D. Ghista's Bulbul Hazar 8-0 (card. 8-3), Munro .. 4

Time: 2mins. 23-3|5secs.
Favourite: Buick 9-4.
First Tote paid Rs. 44 for win; Rs. 20, Rs. 22 and Rs. 29 for places.
Second Tote paid Rs. 22 for win; Rs. 10, Rs. 11 and Rs. 14-8 for places.
All ran.
Winner trained by Kisha Bapu.

THE RACE:—Vita went to the front with a long lead from Mumrih, Tennyson and Gulab, with Buick and St. Fortunat running in the rear. There was no change in this order till the 2nd furlong-post, where the scene closed up, and Tamim joined Vita and Mumrih, Tamim going on to Win comfortably from Vita.

4th Race: 3-45 p. m.

THE DALBY PLATE.—Distance 6 Furlongs.
Winner, Rs 2,000; Second Rs. 700; Third, Rs. 300.
A Handicap for Horses in Class IV.

Mr. E. D Pandole's NAIDOR 8-4, W McCarthy 1
H. H. Maharaja of Idar's ASCALON 7-13, Simmons .. 2
H. H. Maharaja of Kolhapur's GRAND RAJA 8-7, Obaid 3
Brigadier R. C. R. Hill's UPTOJINKS 7-13, Dillon 4

Not run:—Quick Image 7-11
Won by short-head, short-head, short-head.
Time: 1 min. 16 4|5 seconds.
Winner Trained by M. Dhalla.
First tote paid Rs 16 for win, Rs. 34, Rs. 35 and Rs. 43 for places.
Second tote paid Rs. 50-8 for win, Rs. 17, Rs. 17-8 and Rs. 21-8 for places.
The Race:—Magnitude and Chapeit went to the front at the barrier rise pursued by Ascalon, Forecat, and Grand Raja. Up To Jinks was slow into his stride. At the "four" Chapel was clearly ahead of Magnitude and Ascalon. The last named secured the rails near the distance and looked a winner until challenged by Naidor who just got home first by the shortest of margins. Grand Raja kept the late finishing Up To Jinks out of a placing.

5th Race: 4-15 p. m.

THE CARLISLE PLATE.—Distance 7 Furlongs.
Winner, Rs. 3,000; second, Rs. 1,000; third, Rs. 500.
A Handicap for Horses in Class III.

Mrs. J. E. Malone's KILFINANE 8-3, Dillon 1
Mr. Kelso's KNIGHT'S ADVENTURE 8-12, Marrable.. 2
Mr. Shantidas Askuran's THE GREEK 8-11, Blyth .. 3
Mr. M. Wemyss' ROLL UP 8-7, Northmore 4

Not run:—Last Adventure 7-9.
Won by 1 1|2 lengths, 1|2 length, short-head.
Time:—1 min, 29 3|5 seconds.
Winner Trained by J. E. Malone.
First tote paid Rs. 18 for win, Rs. 15, Rs. 40 and Rs. 106 for places.
Second tote paid Rs. 9 for win, Rs. 7-8, Rs. 20 and Rs. 33 for places.
The Race:—Zorawar made the early running from Eve and Mountain Dancer. Sooran and Bismarck II moved out slowly. Roh Up and Abundance were prominent in the bunch but Kilfinane was among the backmarkers. They went on in this order until the turn where Kilfinane made a forward move through the field. A furlong from home Kilfinane shut in for a while came through to win a magnificent run from Knight's Adventure and the late finishing The Greek.

6th Race: 4-45 p. m.

THE MANCHESTER PLATE.—Distance 6 Furlongs.
Winner, Rs. 5,000; second Rs. 1,500; third, Rs. 1,000.
A Handicap for Horses in Class II.

H. H. Maharaja of Rajpipla's IBRANI 8-7, B Carslake .. 1
Mr. P. B. Avasia's GLEN GOWAN 7-11, Davison 2
Mr. M. C. Patel's CAVERN 8-13, Evans 3
Mrs. John Yorke's PERMARCH 8-0, W. McCarthy 4

Not run:—Typhoon 8-0.
Won by head, 1 1|2 lengths, 1 1|2 lengths.
Time:—1 min. 15 2|5 seconds.
Winner Trained by E. S. Godfrey.
First tote paid Rs. 52 for win, Rs. 20, Rs. 61 and Rs. 35 for places.
Second tote paid Rs. 26 for win, Rs. 10, Rs. 30-8 and Rs. 17-8 for places.
The Race:—Ibrani flashed out for a while. Soon Connemara Rose went ahead with Diamond Sharer, Safety Match and Ibrani following. Two furlongs from home Ibrani got up to the leaders with Cavern in close attendance. Near the stand Glen Gowan joined issue but Ibrani ridden kept him at bay by a head in a light finish.

7th Race: 5-15 p. m.

THE VICTORY PLATE—Distance 1-1/4 Miles.
Winner, Rs. 10,000; second, Rs. 3,000; third, Rs. 2,000.
A Handicap for Horses in Classes I and II.

Mr. F. H. Mehta's THRACIAN PRINCE 7-1, Graham 1
Mrs. L. Musry's BUCENTAUR 8-7, Evans 2
Mr. Eve's RISQUE 8-9, Brace 3
Mr. Shantidas Askuran's DOPATTA 8-1 W. McCarthy .. 4

Not run:—Carmelian 8-1.
Won by 2 lengths, neck, short head.
Time:—2 minutes, 9 4|5 seconds.
Winner Trained by E. S. Godfrey.
First tote paid Rs. 94 for win,

(Continued in column 4)

MICKY WALKER BEATEN

At Philadelphia, Micky Walker, fighting as a middle-weight, was outpointed over ten rounds by Paul Pirrone, of Cleveland, who is now regarded as the leading challenger for the middle-weight championship held by Teddy Yarosz.

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PARSIS WIN BY 184 RUNS

Muslims Dismissed For 131 In Second Innings In C. P. Quadrangular

(From Our Correspondent.)

NAGPUR Dec. 15.

In the C. P. Quadrangular cricket tournament the Muslims were all out in their Second Innings at 11 a.m. to-day for 131.

Mr. A. Latif and Quadir, the overnight not-outs, were bowled and declared L.B.W. respectively, after 30 minutes' play.

The Parsis, thus, beat Muslims by 184 runs.

Scores.

Parsis (1st Innings)	186
Parsis (2nd Innings)	212
Muslims (1st Innings) ...	83
Muslims (2nd Innings) ...	131

PROCLAIMED ABSCONDER ARRESTED

AMRITSAR, Dec. 15

A proclaimed absconder Khushi Mohmmed who was wanted in an embezzlement case for misappropriating money of the Co-operative Societies at Sarhali was arrested by Ch. Abdul Majid, Sub-Inspector of Chhabhal Police station from Chak No. 42 Arifwala District Montgomery.

It is alleged that Khushi Mohmmed was absconding for the last 3 years. He has been sent to the Judicial lock-up.—United Press.

VICTORIAN CHAMPIONSHIP

Crawford Beats Quist In Final

(Special Cable.)

MELBOURNE, Dec. 15.

In the final of the Victorian Championships, Crawford beat Quist 6—2, 6—8, 6—3.

SHEFFIELD SHIELD MATCH

New South Wales' 400, Kippax Making 139

(Special Cable.)

ADELAIDE, Dec. 15.

The following are closing scores in the Sheffield Shield match bewteen South Australia and New South Wales which commenced on Friday:—

NEW SOUTH WALES.—400 (Kippax 139, Grimmett four for 149).

SOUTH AUSTRALIA:—249 (Richardson 57, Chilvers five for 58).

New South Wales (second innings): eight for nil.

MELBOURNE, Dec. 15.

The following are closing scores in the Sheffield Shield match between Victoria and Queensland which commenced on Friday:—

VICTORIA: 374 (Fleetwood Smith 63, McCormick 77 not out, Oxenham four for 135).

QUEENSLAND: 155 (Ebeling four for 33, Fleetwood Smith five for 57) and, following-on, four for one.

ADVOCATE SENT TO JAIL

For Forgery And Fabricating False Evidence

(From Our Correspondent)

BANGALORE, Dec. 15.

Mr N. K. Sreenivasa Rao, Sessions Judge, delivered judgment to-day at Tumkur convicting S. K. Setlur a prominent advocate of that place for offences of forgery and fabricating false evidence and sentenced him to two years rigorous, under each count the sentences to run concurrently.

Garudappa and Krishnappa who also stood charged with the same offences were also convicted and sentenced to six and three months' rigorous respectively.

(Continued from Col. 7.)

Rs. 27, Rs. 42 and Rs. 19 for places.

Second tote paid Rs. 47 for win, Rs. 13-8, Rs. 21 and Rs. 9-8 for places.

The Race:—Thracian Prince and Bucentaur were the pace makers when the field settled down after a good start. At the mile the pair were together in front of Glenalmond, Risque and Draughtsman. Thracian Prince finishing strongly easily outstayed Bucentaur in the run home, Risque holding the late finishing, Dopatta for third place.

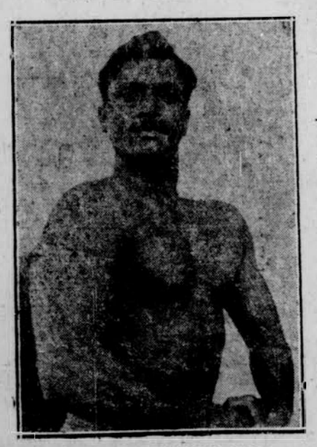
8th Race: 5-45 p. m.

THE NOEL HANDICAP.—Distance 1-Mile 1-Furlong.
Winner, Rs. 5,000; second Rs. 1,500; third, Rs. 1,000.
A Handicap for Horses in Classes II and III.

Mr. Diamond's GREEK GLEN 8-12, Dillon 1
H. H. Maharaja Jamsaheb of Nawanagar's R.T.C. 7-8, W. McCarthy 2
H. H. Maharaja of Idar's CORCY 9-5, Bowley 3
Mr. Gem's ACHIEVE 7-0 Bowley 4

Not run:—Superlative 8-7.
Won by 1 1|2 lengths, 2 lengths, head.
Time 1 minute, 57 3|5 seconds.
Winner Trained by J. Malone.
First tote paid Rs. 32 for win, Rs. 19, Rs. 31 and Rs. 43 for places.
Second tote paid Rs. 16 for win, Rs. 9-8, Rs. 15-8 and Rs. 21-8 for places.
The Race:—Last away Smoky Joe soon worked his way to the front to establish a clear lead from R.T.C., Bright Nigger and Knockdon. Achieve and Corcy were in the rear. Smoky Joe brought them round at a fast run into the straight but Greek Glen coming out of the bunch below the distance passed the leaders to win as he liked. Corcy and Achieve both arrived late on the scene to take the third and fourth placings behind R.T.C. Smoky Joe faded out of the picture when the pressure was applied.

NEW BODIES FOR OLD



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Storm Over Supreme Judicature Bill

Lord Chief Justice's Scathing Attack Tells On Govt.

The Supreme Judicature Bill laying down a new Constitution for the High Court stirred up a lively debate in the House of Lords where it came up for discussion recently.

Deliberate Attempt

Lord Chief Justice Hewart, pouring withering scorn over one clause, characterised the Bill as a deliberate attempt on the part of the Government to exclude Justice Slesser, a Labour nominee, from presiding in the Appeal Courts.

Happy Ending

Lord Chancellor Sankey vigorously refuting the charges accepted Lord Reading's suggestion that the clause in dispute shall only apply to future judges, which provided a happy ending to the delicate situation the Bill had created.

LONDON, Dec. 14.

The Supreme Judicature Bill dealing with the constitution of the High Court has produced a delicate situation in the House of Lords with a happy ending.

The Lord Chief Justice Hewart on Tuesday launched a violent attack on the Bill, construing one clause as a Governmental attempt to exclude Justice Slesser, who is a Labour nominee, from presiding in the Appeal Court.

The House was packed on resumption to-day and a very lively debate occurred in which Lord Ponsonby alleged that Justice Slesser had been penalised for his political views.

Lord Hailsham denied the improper intentions behind the Bill.

Lord Chancellor Sankey vigorously refuted the imputations, and finally accepted Lord Reading's suggestion that the clause shall only apply to future Judges.

Lord Hewart assented, and the Bill was passed at the second reading, Lords Sankey, Hewart and Reading cordially shaking hands.

CONQUERING HEROES RETURN

Scott And Campbell Black Receive Great Welcome

LONDON, Dec. 14.

A crowd of several thousands which was waiting in the downpour outside Victoria Staion gave a rousing welcome to airmen Scott and Campbell Black, the winners of the England-Australia air race. The airmen were met on the platform by Black's parents, Lt.-Col. Shelmerdine, Director of Civil Aviation, Lord Gorell, Chairman, of the Royal Aero Club.

The crowd outside the barriers broke into ringing cheers which were renewed as the airmen drove away in motor cars which had been presented to them.—Reuter.

U. S. ARMS ENQUIRY

Roosevelt's Efforts To Soothe Feelings

Special Cable).

WASHINGTON, Dec. 13.

President Roosevelt is making an effort to soothe the ruffled feelings of some members of the Senate Arms Enquiry Committee who have accused him of trying to smother the enquiry. He has suggested that the new War Profits Committee appointed yesterday should co-operate with the Senate Committee in framing legislation to take profits out of war.

A trial shipment of 2,000 boxes of kippered herring from the Canadian Western coast has been sent to New Zealand.

Grand Opening

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The Hon. Khan Bahadur D. B. Cooper, Finance Minister, presided over the Scouters' Conference held at Worli on Sunday last to commemorate the All-India Scout Jamboree. Photo shows the Minister with the Scouts.

ABYSSINIA DOES NOT WANT WAR EITHER

Foreign Minister Protests Against Recent Frontier Incidents

(Special Cable).

LONDON, Dec. 15.

Abyssinia's decision was announced in a telegram from the Foreign Minister, giving Abyssinian version of the recent Frontier incidents and protesting against "Italian aggression".

Rome's Abyssinian Charge D'affairs, forecasting an Abyssinian demarche declared that Italy had not replied to his note presented six days ago, asking for arbitration and appeal to the League.

Now this was the only course except a war. He said:

"We do not want war, Signor Mussolini always said he was a man of peace, and my Government does not believe he desires a war either". Adding that it might be true that the Italians have settled in Ualual for five or six years, he said that did not give them a right to the territory which belonged to Abyssinia.

DACCITS POSE AS EXCISE OFFICERS

PATNA, Dec. 13.

A novel plan for looting cash and ornaments adopted by a band of dacoits by masquerading as excise officers and effecting entry into a house on the pretext of searching for illicit liquor was brought to light according to the latest crime review in the province of Bihar and Orissa. There were 78 cases of dacoities reported in all during the third quarter of the year.

An increase recorded in Darbhanga is attributed partly to the activity of a gang led by a dismissed constable and partly to the activity of the Nepal criminals. Of 87 murders committed during the period under review 8 were murders for gain witchcraft accounted for 4, land disputes, intrigues, enmity and domestic quarrels accounted for the rest.

OFFICIAL & PERSONAL

Sir Akbar Hydari lunched at Government House on Friday.

The Governor of Bombay and Lady Brabourne visited the Scientific Exhibition in aid of the Hospitals Fund at the Royal Institute of Science on Friday.

The following were invited to dine at Government House:—

The Hon: Mr. R. D. Bell, the Hon: Mr. Justice and Mrs. C. P. Blackwell, the Hon: Mr. Justice and Mrs. S. S. Rangnekar, Sir Richard Temple, the Hon. Sardar Sir Suleman Cassum Mitha, Sir Maurice Brayshay, Mr. and Mrs. H. R. Batheja, Sir Ness Wadia, Mr. and Mrs. R. M. Maxwell, Captain and Mrs. A. G. Maundrell, Monsieur and Madame F. Chalant, Mr. and Mrs. C. H. Hardcastle, Mr. and Mrs. G. L. Winterbotham, Mr. W. Dillon, Mr. M. Slade, Lt: Colonel W. W. Gillum, Lt: Colonel A. C. O. L. Bilderbeck, Mr. and Mrs. D. N. D. Khandalavala, Mr. and Mrs. Mahomed Akbar Fazalbhoy, Mr. A. Geddis, Mr. A. K. G. Hogg, Mr. and Mrs. H. E. Jones, Mr. and Mrs. W. G. Lely, The Revd: Dr. and Mrs. J. Mc Kenzie, Miss R. Navalkar, Mr. and Mrs. F. B. Rickett and Mr. and Mrs. F. G. Travers.

Darbhanga, Dec. 15.—Jadunandan Sarma, Secretary of Darbhanga Congress Committee, who was convicted under Criminal Law Amendment Act has been released from jail after 18 months' incarceration.—United Press.

VICEROY'S CABLE TO BALDWIN

No Pressure On Princes

ECHO OF INDIA BILL DEBATE

Mr. Baldwin in the course of his speech in the House of Commons on Wednesday protested against the "wild rumours" about Indian princes.

"The Times of India" publishes the following cable which Mr. Baldwin read to the House of Commons:—

'I have just seen "Reuter's" account of Major Courtauld's speech in the Commons referring to a private conversation I had with him and Lord Lymington regarding Princes and Federation. In the first place, I resent very much that use should be made of a purely private conversation in a debate in the Commons. I deny absolutely using the words he puts in my mouth.'

Then Lord Willingdon quotes a sentence in the "Reuter" message beginning 'You fellows coming out here.' Lord Willingdon continues:

'These words are a complete travesty of the truth. My attitude towards all Princes has been all through, and will continue to be, that my advice to them is that it is to their own advantage to enter the Federation provided they were satisfied that the Bill protects their interests. Any suggestion of bribes or corruption on my part is without any foundation whatever and this will be endorsed, I believe by every Prince.'

UNAUTHORISED

Finally, continues Lord Willingdon,

'Major Courtauld is reported to have said that it was clear that a substantial body of Princes, led by men of prestige and importance, did not accept the report. I don't know what his authority is for such a statement, since no Prince, to my knowledge, speaking either for himself or through his Ministers, has declared himself in any way whatsoever about the report which incidentally goes a long way further to meet their demands than the White Paper'."

QUEEN BUYS INDIAN PAINTINGS

Greatly Impressed By Traditional Style

(SPECIAL CABLE.)

LONDON, Dec. 14.

The Queen visited the Indian art exhibition and was greatly impressed by the traditional Indian style. Her Majesty purchased three pictures by artists Taradas Sinha, Kiranmoy Dhar and P. C. Chakrabarty,—two from Lucknow section and one from Bengal.

U. S. SHIP DISASTER

Twenty Survivors Of Crew Rescued

NEW YORK, Dec. 14.

Eighteen survivors of the crew of the "Usworth" have been rescued by the "Ascania" and two others by the 'Jean Jadot.' But it is feared that ten others have been lost in the capsizing of one of the Jean Jadot's boats, in which two of the "Jean Jadot's" own crew were also lost.—Reuter.

DEADLOCK IN NAVAL PARLEY YET CONTINUES

Americans Are Unwilling To Discuss Their Programme

LONDON, Dec. 14.

The possibility of a profitable resumption in the naval talks depends on whether Japan is willing to submit her building programme.

If Japanese answer is in affirmative, the future talks will be based on that part of the British middle course plan which dealt with the unilateral declaration of the naval needs.

It is understood that the British have indicated their willingness to disclose their own programme for the next five years.

The Americans are unwilling to discuss the British plan or their building programmes at present. But it is believed that after the treaty is denounced America may be willing to discuss the building programmes.

The Japanese have also asked for instructions from Tokio with regard to the possibility of continuing the talks without the Americans.—Reuter.

NAZI BAN ON MUSICIANS

(Special Cable.)

BERLIN, Dec. 13.

The Nazi action against a section of German musicians continues and repercussions have manifested themselves at Vienna. Furtwaengler mentioned on the 4th instant had his passport confiscated to prevent him from going abroad after the secret police had watched his house, but it was returned after he pledged himself not to engage in musical activities for one year. Doctor Kleiber mentioned on the 5th instant also had his passport seized. Hans Heinz Stucken Schmidt, a distinguished musical critic, was expelled from the German Journalists' Association for championing the so-called modern music.

The Reich Chamber of Culture of which Dr. Goebbels is chief, has forbidden him to write for any German paper henceforth. He is accused of being strongly pro-semitic.

DUKE OF GLOUCESTER IN NEW ZEALAND

WELLINGTON, Dec. 15.

The Duke of Gloucester who arrived from Brisbane was welcomed by large crowds, including numbers who arrived from the provinces by special trains and excursion steamers.

The Duke spends Christmas at Government House, Auckland, will visit South Island in January and will later proceed to Fiji and Samoa.—Reuter.

URDU POET DEAD

PATNA, Dec. 13.

Nawab Syed Nasir Hasan Khayal, an eminent Urdu scholar and poet, whose death took place at Aligarh while he was on a visit there, was buried in the graveyard of his home in Patna City.

The deceased was for some time Secretary to the late Sir Ali Imam when the latter was Prime Minister in Hyderabad (Deccan) and had for some years past taken up residence in Calcutta.

HITLER IN RAILWAY ACCIDENT

13 Actors Killed When Lorry Crashes Into Express

BERLIN, Dec. 14.

An express train in which Reichs President Hitler was returning from the launching at Bremen of the North German lloyd steamer "Scharnhorst" was involved in an accident at a level crossing near Verden, Hanover. A motor lorry conveying twenty members of a theatrical company which crashed through the railway gate in the darkness of a fog, was caught by the express and hurled in the air, descending with a tremendous crash.

The lorry was totally wrecked and thirteen actors killed, four seriously injured and three slightly hurt. None of the occupants of the train were injured. All helped in the rescue of the victims.

The train which was considerably delayed is expected in Berlin at 11 p.m.—Reuter.

NEW DIRECTOR OF STATE OPERA

(Special Cable.)

VIENNA, Dec. 13.

Clemens Krauss, Director, Vienna State Opera, was recently appointed successor to Furtwaengler, who was relieved of the post after Saturday. This is a sequel to the booing by the audience on Tuesday night when he entered the house to direct the orchestra. Two principal singers whose houses were recently searched on suspicion of having Nazi connections are joining the Berlin Opera.

The famous conductor Felix Weingaertner succeeds Krauss.

MR. B. RAMA RAU'S NEW APPOINTMENT

LONDON, Dec. 14.

It is announced that Mr. B. Rama Rau will take up his duties as the Deputy High Commissioner on December 17 in succession to Mr. Alan Green, who is proceeding on leave.—Reuter's Special.

ALWAYS A NON-PARTY MAN

Maharaja Of Burdwan Says He Will Not Thrust Himself Into Politics

(SPECIAL CABLE).

LONDON, Dec. 14.

Sir Alexander and Lady Murray were the hosts at a reception under the auspices of the East India Association in honour of the Maharajah of Budwan who is leaving for India on January 3.

The Marquis of Zetland extending his good wishes paid tribute to the Maharaja of Burdwan's courage and ability and assured him cordial welcome whenever he returned to England.

The Maharaja of Burdwan explained he was going to India for domestic reasons connected with his son who is entering a business career. He pointed out that he had no desire to thrust himself into politics, and had always been a non-party man striving for better Indo-British understanding.

He appealed for co-operation to help India's inevitable advance, and expressed confidence that Indians will play the game when they obtained the responsibility at the centre.

The 17th session of the Bihar and Orissa Co-operative Federation Congress, which will be held at Chapra from December 18 to 20, 1934, will be opened by the Hon'ble Mr. S. A. Aziz, Minister of Education, Bihar and Orissa. Rai Bahadur N. K. Kelkar, a former Minister of the Central Provinces, will preside at the Congress.

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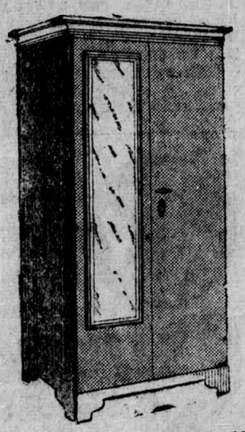

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PARSIMONY AND PUDDINGS

A Monthly Adventure On Hornby Road

By RUSTOM VAKEEL

We met him coming out of The Ideal Restaurant. He is not what you call a spendthrift. He goes every month to eat his 'Pudding' —an extravagance of which he is proud. He comes out of the Restaurant conscious of great achievements and feels the very devil. Generosity grips him, he will lend you ten thousand Good Mornings, like Harpagon. He is in that mood. It is the principal subject of his conversation, the half-a-plate of pudding that lightened his purse, that brought him in line with the gay rascals of history, with Nero and Croesus and the modern American millionaires, hosts with epical imagination, who adorn their boards with all the luxuries of all the latitudes. His friends, and they are few, at once know by a certain resilience in his conversation that it is one of the great days of the year, when he has gone out of his way to spend some money for the pudding. By the movement of his shoulders, by a studied prelude he ushers in the subject. The taste of the pudding is in the eating. Yes, his very lips and tongue and all the glory that is man, proclaim the event. In a nasal, slow, deliberate, precise way the news is conveyed. Gods of Gourmets and Souls of Brahmins of Benares, who drink ghee and eat a hundred 'ladus'! What would they say to this half-plate of pudding, which is an event in the placid life of our friend, who never misses a train, whose room is so well-arranged, everything in its right place, including the shoe-horn? Planets may go out of their orbits, but the clock-work precision of his movements do not change except on the great day dedicated to the pudding.

A MEMORABLE DAY.

That day there is revelry in his accents and half-plate of pudding in his stomach. If it is a front-page event of the month, it is harmless news. When it bursts like a chrysalis, his friends know what is coming. That his respectable well-filled pocket has done no harm to the budgets of nations nor has it affected the dollar, nor the price of silver, nor ruined nations and closed factories. But, all the same, it is an adventure, on the dinner table his appetite is affected, he feels the very devil. No gav Juan after a regal dinner, no Prodigal after a hectic night, experiences like sensations as our friend does after that great feat in the restaurant on Hornby Road. Of course, he catches his usual train, his collar is stiff, his hat is at a respectable angle. There is no mark of unconventionality on his personality, the proof of the pudding is in the stomach. On other days, he has been known to walk eight furlongs in search of a glass of water—a glass of water which to-day he gets automatically with his half-plate of pudding, a not-paid glass of water, as the postman would say. Heredity, norm, mneme, fate, cerebelum, stars, biology, backbone, god, environment, education, economic needs —have all contributed to this close fistedness in this unit among India's millions, but another chain of causes have produced this variation of pudding festival in his otherwise placid life.

That evening an exceptional evening, with the taste of the pudding on the tongue, Hornby Road, Church Gate Street, 6-55 to Borivli, wears different aspects. The purse-strings have opened, and life is a great paeon of liberty, the wheels proclaim the presence of puddings, of bread and sugar and milk, of raisins, of plums, a world of milk and fruit, announced by steel rails, by iron wheels, it is the ride of the month. Of course, he has paid for his season ticket, for his hat and coat, for his boots, out of the sweat of his brow and his dumb pocket, but those are expenses, which civilization and circumstances force upon him. They are in the nature of pain, they have the impress of Kismat, the orders of convention, which are to be obeyed, but in this great gesture, which led him out of his way to the restaurant there is the genius of Free-Will expressing itself, in a noble adventure, the sort of thing which produces the skylark's ecstasies. There is lightness in his steps, wings on his medium-toed boots, and pudding in his stomach. From a world of inevitable necessities for which he has to pay, of conventions which he has to obey to earn money, he reacts, in the lands of liberty opened out by a half-plate of pudding. Society has not forced that expense on him, it is the urge of his being finding an inadequate expression. It is his revenge on Fate and on the categorical imperatives, like shaving blades, clothes and food and the barber's monthly toll for cutting his hair.

TIP TO BARBER.

With reference to the last necessity, we must mention that he gives in to the conventions of society with some grace. He goes to a particular saloon, where he actually pays two annas tip. Souls of Montagues and Silver Kings! Two annas in silver in these decadent days in baser metal, in square pieces of nickel rounded at the corner! Though reticent by nature, he becomes communicative and year in and year out, his friends have to hear about the special attention shown by the barber as a result of his liberality. If conventions are commercial propositions, well this tip is almost an investment, unlike the pudding. He believes in cleanliness, as he believes in securities and insurance. It is a religion to which he even sacrifices money. The close crop makes him feel well with the world, his moderate abilities, his respectability, the crisp, brown paper parcel from the laundry, the stiff collar, make a composite scheme. The tip is worth it all.

He is in no sense a Harpagon. Beautiful France has a monopoly of producing misers—those unavoidable exceptional extremes in a thrifty nation. Our friend, who actually gives a silver coin as a tip, to whom cleanliness is next to Godliness and ever so much more than close-fistedness, is by no means a miser, but his purse is well-tied and a tip is an investment, cleanliness an insurance, every convention a safeguard of his bank-balance. Men like him keep their pins in their places and their writing pad in the proper position, but they have their moments of unconventionality when the rankest Bohemian compared to them seems drab and conventional.

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CALIFORNIA STUDENTS INDULGE IN ROWDYISM

Three thousand University of California Students behaved riotously on the campus last month, knocking down and bespattering with eggs and tomatoes, alleged Radicals, who demanded reinstatement of five University Students, suspended at Los Angeles, for alleged Radical activities. Three Girl Students accused, as alleged "Radicals," were pelted with aggs and over-ripe tomatoes, as they sought to speak. Photo shows the crowd of Students around the main entrance to Campus.

"LIFE NOT WORTH LIVING"

American Professor Preaches Against Artificially Prolonging It

Life for the average man in the modern world is not worth living, and science should refrain from artificially prolonging it.

This pessimistic view was expressed by a number of speakers to-day at the National Academy of Sciences Conference at Cleveland, following an announcement by Dr. Wilder Bancroft, Professor of Chemistry at Cornell University, that he was on the trail of a method of extending man's normal span, says the New York correspondent of the "News Chronicle".

"With a proud smile the Professor reported the results of experiments which he claimed showed that small doses of sodium rhodanate would prolong life at least two years beyond normal length."

Dr. Bancroft expected to be treated as a public benefactor.

"A PUBLIC ENEMY.'

Instead, some of his colleagues appeared to regard him as a public enemy.

Several of those who took part in the debate grew indignant, pointing out that it was cruel to stretch human beings further on the rack of the personal and public problems of to-day.

Dr. Nicholas Murray Butler's recent epitaph on the average man—"died at 30, buried at 60"—was quoted approvingly.

The chilly reception given to Dr. Bancroft's life-prolonging discovery may be regarded as one effect of the wave of pessimism, that has swept America since the depression.

"MISS CENTURY OF PROGRESS"

Elenor Huesman, "Miss Germany" won the title of "Miss Century of Progress", and was crowned Queen of the World's Fair at Chicago in a colourful ceremony. Miss Huesman is seventeen and was picked by popular vote of visitors to the Fair.

Philosopher's Wife Seeks Divorce

Countess Russell Says She Is Prepared To Disclose Everything If Earl Agrees

The President of the London Divorce Court (Sir Boyd Merriman) gave his decision in mail week on the legal arguments respecting the evidence that ought to be heard in the petition for divorce by Countess (Dora Winifred) Russell (nee Black), wife of Earl (Bertrand Arthur William) Russel.

Countess Russel, says the "News Chronicle", seeks divorce on the ground of her husband's alleged adultery in 1933 with a Miss Marjorie Spence.

Earl Russell does not defend the suit.

The Earl and Countess in 1932 entered into a deed of separation which contained a "Rose v. Rose" clause, and Mr. Bayford, K.C. (for the Countess), has submitted that the Court should not go behind this clause, which constituted a charter of oblivion for any matrimonial offences committed by either party before the date of the deed.

"FULL DISCLOSURE'

Lord Merrivale finally said to Mr. Bayford, "I am offering you an opportunity of putting the petitioner in the hands of the Court with a view to full disclosure of all the circumstances. I am not giving you any directions—it is for you to decide what you are going to do."

Mr. Bayford: My client tells me she is quite prepared to give a full statement to the Court. My difficulty is the covenant in the deed.

"You must take your own course", the President replied. "As at present advised, I do not think I have the material for exercising my discretion."

Mr. Bayford: I should like to give the husband an opportunity of objecting. I do not feel that, behind his back, I ought to place further evidence before the Court in breach of the covenant with him, without his having an opportunity of addressing the Court.

The President said that course seemed eminently reasonable.

"If he is given notice and does not come, your hands are free", Lord Merrivale added.

The case was then adjourned until November 29.

LAUGH AWAY YOUR BLUES

Old Lady to Old Tar—"Excuse me. Do those tattoo marks wash off?"

Old Tar—"I can't say, lady."

* * * *
* * * *

Fortune-Teller—"My friend, beware of a tall, dark woman, who will be constantly in your path.'

Client—"Lumme, bad luck on 'er, mate, I drive a steam-engine."

"A fortnight ago you gave me a plaster to get rid of my rheumatism."

"Yes."

"Now I want something to get rid of the plaster."

* * * *

"George comes from a very poor family."

"Why, they sent him to the university, didn't they?"

"Yes, that's how they got so poor."

* * * *

Janet—"What do you do when you see an unusually beautiful girl?"

Anna—"I look for a while, then I get tired and lay the mirror down."

* * * *

Doctor (ecstatically)—"Sir, yours is a case which will enrich medical science!"

Patient—"Oh, dear, and I thought I wouldn't have to pay more than five or ten dollars."

* * * *

"Hello, Smith, old man, haven't seen you for some time."

"Been in bed seven weeks."

"Oh, that's too bad. Flu, I suppose?"

"Yes, and crashed?"

* * * *

—Teacher—"How many fingers have you?"

Bobbie—"Ten."

Teacher—"Well, if four were missing, what would you have then?"

Hobbie—"No music-lessons."

* * * *

"Five pounds!" exclaimed a parishioner. "Is that all the squire is giving to the Church Fund? Why, he ought to give at least fifty!"

"Ah," said the vicar gently, "I expect he forgot the 'ought'!"

* * * *

Oliver was careless about his personal effects. Wh mother saw clothing scattered about on chair and floor, she inquired: "Who didn't hang up his clothes when he went to bed?"

A muffled voice from under the blankets murmured, "Adam'"

* * * *

"But, my dear," bleated the poor little hen-pecked husband, "you've been talking for half an hour, and I haven't said a word."

"No," snapped his wife, "you haven't said anything, but you've been listening in a most aggravating manner, and I'm not going to stand for it."

* * * *

Johnny had been the guest of honour at a party the day before, and his friend was regarding him enviously.

"How was it? Have a good time?" he asked.

"Did I?" was the emphatic answer. "I ain't hungry yet."

* * * *

Customer—"Why do you charge 2d extra for each of my cuffs?"

Manageress of Laundry—"Because you make pencil notes on them."

Cuctomer—"Why should that make such a difference?"

Manageress—"The girls waste so much time trying to make them out."—"The Humorist."

* * * *

"Archimedes," read the schoolboy, aloud, "leaped from his bath shouting, 'Eureka! Eureka!'"

"One moment," said the teacher. "What is the meaning of 'Eureka?'"

"'Eureka' means I have found it," said the boy. "Very well. What had Archimedes found?" questioned the teacher. The boy hesitated, then ventured, hopefully. "The soap, sir?"

* * * *

After an immense amount of trouble, the vicar of a country parish succeeded in reconciling two old women who had been quarreling for years. He even induced them to meet under the vicarage roof.

In his drawing-room they shook hands. After an embarrassed silence one of them said:

"Well, Mrs. Tyler, I wish you all you wishes me."

"An' who's saying nasty things now?" snapped Mrs. Tyler.—

* * * *

That a certain young man is wise beyond his years was proved when he paused before answering a widow who had asked him to guess her age.

"You must have some idea," she said.

"I have several ideas," said the young man, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks, or ten years older on account of your intelligence."

* * * *

Two friends, one married and the other a bachelor, were at the latest play, admiring the performance of a famous actor.

"By Jove," the married man murmured, "he's wonderful. The way he displays affection toward the leading lady, eh?"

"Yes—pretty good," the bachelor agreed, "but, you know he's been married to her for eighteen years."

"What? Really married! Gosh—what an actor!"—

* * * *

A youngster asked his father how wars began. "Well," said his father, "suppose America quarreled with England, and—" "But," interrupted the mother, "America must not quarrel with England." "I know," he answered, "but I am taking a hypothetical instance." "You are misleading the child," said mother. "No, I am not," he answered. "Yes, you are." "I tell you I am not! It's outrageous —" "All right, Dad," said the boy. "Don't get excited. I think I know how wars begin."—

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The Festival Of The Song Celestial

GITA JAYANTI

The Festival Of To-day

(BY SOPHIA WADIA.)

Very many Hindus will celebrate this day—Gita-Jayanti. Only a few years ago the festival was inaugurated. The 'Bhagavad-Gita' is reverenced as the Song of Life, and its reciters and readers are said to attain fortune, victory, prosperity and righteousness. It is computed that Mokshada Ekadashi—the Eleventh Day, which is auspicious to those seeking spiritual realization—was the day when Shri Krishna began delivering on the field of duty his answers to the mentally confused Arjuna. Therefore that day is regarded as the birthday of the 'Gita.' That its doctrines emancipate the human Soul and enlighten it with Wisdom and Peace is a well recognized fact. The question which interests some lovers of India is—can this day be utilized in the service of the country as a whole, as an unit? Has the 'Gita' the power to emancipate the Indian people, to elevate them to a status of enlightenment and victory? Are its teachings such that men and women who are not Hindus by birth, and who belong to and follow their own religious creeds, can use them without doing any violence to their own consciences and minds? For, if that be so then Gita-Jayanti should become an Indian and not only a Hindu celebration.

THE ETERNAL STRUGGLE.

The message of the 'Gita' has a universal appeal. Its teachings are fundamentally psychological and practical; they are addressed to man, the thinker, from whom no blind belief in them is demanded, but whose reason is kindled into conviction. The 'Gita' is a drama; its characters are human passions and principles in Nature —personified. Its historical background and martial 'melange' have misled some, but more and more is it being recognized that the 'Gita' symbolizes the eternal struggle between the material and the spiritual in every human being. Any thinking individual is capable of recognizing that the story of the 'Gita' is the story of life: it deals with the problems of good and evil, of delusions and illusions, of rights and duties, of the demoniac and the divine, of emancipation from falsehood and ugliness, and of the enlightenment of truth and beauty. The more one listens to the Song of Life the more one realizes that it is the Song of his own life. Thus the 'Gita' is understood by each thinking Soul in his own way, according to his own stage in evolution. To each the 'Gita' offers the solution of his own problems. Thus, any deluded mortal of any community using the lessons taught can become enlightened and immortal.

THE BOOK OF DEMOCRACY.

The 'Gita' has not only a universal appeal; its influence is universalizing. It may be regarded as the Book of Democracy: it teaches that Spirit is the seed of all, and in the hearts of all beings it is rooted. At the time of its promulgation women, vaishyas and shudras were looked down upon, but Krishna says that they also can tread the highest path and attain the highest state. Not only the virtuous and the wise can receive its aid but the deluded and the ignoble can cross over all sins in the bark of its spiritual knowledge. But the pure democratic doctrines of the 'Gita' do not advocate any process of levelling down all human beings to an equality in material things; they advocate the realization of an existing unity in Spirit which manifests as harmony of diversities. The socialism of the 'Gita' is founded on the maxim of 'noblesse oblige' and the method of attaining it is by the unfoldment of nobility at every stage and in every station of life. The social philisophy of the 'Gita' recognizes the divisions and differences of the human kingdom and it does not attempt the impossible task of doing away with or ignoring them; it teaches their meaning and purpose, and reveals that they are but the results of the natural processes of evolution. Thus, for example, the 'Gita' does not say that castes and classes are useless and should be destroyed; it explains 'varnas' or castes from the point of view of the Soul; they are expressions of the varying qualities of the evolving human consciousness. Therefore any Muslim who is pure, learned and selfless is according to the 'Gita' a Brahmana; any Parsi who has valour, resourcefulness and majesty is a Kshatriya; any Christian who tradess is a Vaishya; any Jain or Jew who serves is a Shudra; and so on. Similarly, the wicked in any community are the untouchables; therefore there are those Muslims who are Kafirs and Zoroastrians who are durvands, and Brahmanas who are mlechchas and Christians who are heathens. By merit and merit alone a man is of high or low caste or class: birth, family, religion or wealth do not determine the Soul's station in life; its own qualities bespeak its stage of evolution. By self-control and self-effort any sinner can become pure, any un-

(Continued on page 15).

Gita—A Book On Psychotherapy

Analysis Of Arjuna's Behaviours On The Battlefield

(BY DR. V. G. RELE, L.M. & S., F.R.G.S.).

The Bhagavad-Gita has a universality of appeal which none of the great books of the world has. It is a sacred scriptural book of the Hindus. For a well-night two thousand years the voice of the Gita has swayed the hearts of men. Translations and commentaries according to the individual view-point are everyday pouring in. It has lost its sectarian hold to become non-sectarian. It has exercised and is still exercising its magnetic influence over the thoughtful minds of all countries and nations. The question naturally arises: Wherein lies the special importance attached to the Gita? It lies in the fact that the teaching of the Gita are entirely practical; they are applied philosophy; they are ever applicable to our everyday existence, they guide the bewildered and quiet his agitated mind.

The philosophy of the Gita is based on the inaction of Arjuna on the battlefield. A mood of dejection overtook him and his bow—Gandiva—fell from his hand. He could not be roused to take up his bow even though his Master held before him the bait of wealth and fame that he would achieve by engaging himself in the battle; nor was he amenable to scolding, nor to the humiliations that he would be put to if he fled away from the field. Was this the result of nobility or the deranged conditions of his mind that he started with a refusal to fight his kinsmen, to enjoy "the blood besmeared sovereign ty even of the three worlds"? ?Whatever may be the fact, his physical condition on the battlefield was such that he became incapable of fighting. He himself describes his incapacity as follows:—"My limbs fail, my mouth is parched, my body quivers; my hair stand on end; Gandiva slips from my hand; my skin burns all over; I am not able to stand and my mind is whirling." In spite of his being an invincible warrior, Arjuna was absolutely incapacitated and that was why Sri Krishna had actually to pull him up by saying," Yield not to impotence, O Partha! It doth not befit thee."

No individual with normal a mind would allow such a condition to be manifested in his physical body. The infirmity of his noble mind was at fault and not the apparatus through which it controlled the physical matter of his body. Such a condition when produced is called in modern medical parlance as Psychoneurosis or the functional disease of the mind. It is always the result of some repressed feeling which causes the energy of repression suddenly to liberate itself, under appropriate stimulus, to take the form of emotions which are the exact opposites of the original feeling. Arjuna being on the threshhold of spiritual life, constantly repressed his feelings of hatred and anger against his cousins the Dhartarastras. This constant repression was unconsciously gathering force which reached its climax to burst itself out when Arjuna was brought face to face with his wicked and wily cousins on the field of battle. He could not, adequately direct the liberated energy through his conscious mind to the organs of action. It reverberated on his mental mechanism to produce emotions of fear and grief which caused confusion in his mind and embarrassment.

This was not all. The worst part of the tragedy was Arjuna's defending his refusal to fight, before his Master, showing thereby that though his mind was deranged in one particular direction, yet it was normal in other respects so as to invent excuses for his in-action, excuses which he could not have thought of before facing the battle. Arjuna's philosophical talk in verses 32 to 46 of the chapter I of the Gita about the evils that might accrue from his fighting the battle are nothing but rationalisations, i. e. reasons given by an individual for his conduct, which are in reality not reasons at all but excuses or justifications which are frequently thought of after the event. This is almost an everyday occurence with us. We do offer to ourselves or to others astonishing excuses for neglecting our duty or some piece of work that is entrusted to us. The unhappiness and depression overcome Arjuna first and in his desperate attempt to find relevant reasons for them he invented delusions for his inaction.

SRI KRISHNA'S METHOD OF CURE.

Sri Krishna was quick enough to see this and hurled back a retort in the memorable lines. "Thou grievest for those that should not be grieved for, yet thou speakest words of wisdom". He realised that the homogeneity of Arjuna's mind necessary for the harmony of actions, both mental and physical, was broken at the sight of his cousins into compartments to act independently of each other. There was a conflict between his ego and ego-ideal. His conscious physical mind without the guiding force of his subconscious or intellectual mind acted waywardly under a stimulus from without; while the intellectual mind without the control of conscious or reasoning mind blurted out excuses. Arjuna's mental-mechanism went wrong, which alone could explain his peculiar behaviour on the battle-field.

Sri Krishna's aim in his sermon to Arjuna was to regain for him his original homogeneity of mind or to synthesise the two minds which were acting inde-

(Continued on page 14).

THE CALL OF THE GITA

There is not a single spiritual tangle which the Gita cannot unravel. It is a different thing, if, on account of our insufficient faith, we do not know how to read and understand it.

* * * *

The battle-field of Kurukshetra is only by the way, the true Kurukshetra is our body. It is at once the Kurukshetra and Dharmakshetra. If we regard it as, and make it, the abode of God, it is the Dharmakshetra.

* * * *

In this battle-field lies one battle or another always before us, and most of such battles arise out of the ideas, "This is mine, this is thine."

* * * *

The Gita and all the other religious books of the world proclaim to us that the difference between mine and thine should be forgotten. That is to say, attachment and aversion should be relinquished.

* * * *

Gita asks us to make humanity our religion. Service first, Service last and Service always.

* * * *

The Gita preaches sanctity of all life. None of us need depreciate ourselves. We are all offspring of the same Divine Essence (Brahma). All are equal in the eyes of God. No one is created high or low. This teaching of the Gita inspires utmost confidence in its readers.

* * * *

All of us are striving to get happiness in this world. Some seek happiness in amassing wealth by fair or foul means; some seek happiness in mere physical well-being—others seek happiness in holding unquestioned sway over weaker and backward races.

But the Gita ideal of happiness consists in doing one's duty through thick and thin, placing entire confidence in the justice of our cause and providence.

Thus the call of the Gita is a call to Service—service through self-surrender.

—MAHATMA GANDHI.

Bhagavad Gita

The Paragon Of Philosophy

(BY SWAMI VISHVANAND)

Within a hundred miles from the imperial city of Delhi lies the battle-field of Kurukshetra. Delhi has rightly been called the graveyard of empires and it is in the vicinity of this city that one of the most sublime discourses on the ultimate problems of human existence was given by a god-man. There are certain problems which cannot be put off indefinitely. Every thinking man has to face them. The why and wherefore of the world, the aim of human life, the great beyond—are the riddles of the universe and they have tormented the mind of thinkers and philosophers in all ages.

Curiously enough, this sermon on eternal verities was not given in forest or caves but in a place where tens of thousands of men had gathered with the avowed object of slaughtering one another. The scions of the imperial family faced one another to settle their long-standing dispute and all the celebrated warriors joined one party or the other. Sri Krishna, the Superman and god-man of the age appears as charioteer of the most celebrated soldier.

The redoubtable fighter as Arjuna was, he must have been a highly imaginative man. He, the Commander-in-Chief of the Pandava army, to whom all his friends and kinsmen are looking up for guidance, begins to visualise the aftermath of the war and is on the point of collapsing. The charioteer steps in and in telling words rebukes him: "Whence has this unmanliness come upon you? Don't behave like an eunuch in the battle-field." Discourse follows discourse, the doubts of the doubting disciple are all dispelled, systems of philosophy are evolved, doctrines of theology are enunciated—there is an uninterrupted flow of wisdom!

PHILOSOPHY OF DUTY.

Is the Gita then gospel of duty? Yes, it is. But it is something more, it gives the philosophy of duty. Ethics must have sound metaphysics behind it or it falls like a house of cards. The critic of John Stuart Mill was right when he said:

"If pleasure be the goal of human life, why should I not rob my neighbour in order to become rich." Maximum good of othe maximum number may sound good principles of conduct, but until man realises there is a spark of divinity in him as well as in his neighbour, he is likely to lapse.

At the very outset the Divine Teacher dilates on the immortality of soul. It is not given to man to smile all his life in this vale of tears. The angel of death snatches away the darling of the home and the crying mother curses the whole world. Oh, the grief of the sorrow-stricken home! But time is a great healer. The true nature of man has been forgotten and hence this mourning and grieving. The spirit is immortal and eternally free. The body which is mistaken for the man, will decay and decompose.

The Gita contains eighteen chapters. The first six chapters may be comprehended under Karma Yoga, the second group under Bhakti Yoga and the last six chapters under Jnana Yoga. Modern psychologists have dissected the human mind, and have found out that thinking, feeling and willing are the three constituents of the mind. Bhakti Yoga is for the emotional man, the man of strong volition should follow Karma Yoga, the thinker and philosopher can make progress by following Jnana Yoga. None of these Yogas or paths can be claimed to be better or superior. A man should choose a path according to his inborn-tendencies and predilections.

ITS UNIVERSAL APPEAL.

The greatness of the Gita lies in its universalism. The door of the Kingdom of Heaven is not slammed on anybody's face. There is hope of redemption for all. Even a hardened sinner can become a saint. The philosophy of the Gita is not profounded for one class of people. The peasant and the philosopher, the householder and the Sannyasin, all alike can draw inspiration from this superb book.

But, above all, it is the gospel of strength and manliness. Don't be dejected and depressed, there is infinite power lying hidden in every man and woman. Religion means nothing but rousing this power. "A man should uplift himself by his own self. This self is the friend of oneself, and this self is the enemy of oneself".

The Yogi, the Jnani and the Bhakta all have been given equal status. No other scripture of the Hindus eulogises unselfish work so highly. As a matter of fact, Karma is the central theme of the Gita. "Devoted each to his own duty, man attains the highest perfection. From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection". New India needs to-day the message of Gita. "In whatever way men worship Me, in the same way do I reveal Myself" will sound the death-knell of all fighting in the name of religion.

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World's Champion Builds Huge Tavern

Dempsey Now Private Citizen, Deep In Restaurant Business

The wandering warrior William Harrison Dempsey, has taken his last tour, hopped has last rattler for parts north, south and west.

The man who rolled off the under part of freight trains to launch his fighting career, and and rode a million miles first class thereafter, won't travel farther north than New Rochell, nearer the west than Brooklyn or farther south than Manhattan Transfer it he can help it now.

"I'm just a fellow named Dempsey from here on," he said today. "No more refereeing tours, no more vaudeville, no more fight managing. I'm a home man now. I'v settled down. I'm off the road for good."

Dempsey has leased a home here for himself, his wife and their three-months-old baby daughter, Joan. The former champion is building a huge tavern and restaurant on Eighth avenue, opposite Madison Square Garden, and he owns 51 per cent. of a proposition that involves dol. 3,500,000, including the purchase price of the land.

He's all choked up with business, the thrills of brand new fatherhood and the fun of furnishing the first real home he's ever had.

He isn't even thinking about the fight game. That is not until some one starts talking about it. Then he's the same old Dempsey.

"Who'll lick Baer? No one but Baer and the heavyweight championship. As a fighter Baer can rule the heavyweight division for the next 20 years, as champion, it's just a question of time before the forced inactivity that goes with the title beats him.

"Baer can knock out men like Hamas and Lasky in three rounds at the most. That's the Baer we saw against Schmeling and Carnera. But that's not the Baer we're going to see the next time out, and the time after that.

"By next June he'll have fought two fights in three years. That's what licks you. I know. I never cracked up in the ring. I cracked up in training, trying to make up in six weeks all the work I hadn't done in a year. Your body won't stand it. You try to do too much in too short a time.

"Some day a heavyweight champion is going to be smart enough to demand a title fight every six months." —"Associated Press of America."

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Surgeon Dentist Dr. P. K. Roy, Calcutta recommends:—"Patients of Pyorrhoea may use your medicine with great advantage and in perfect confidence. Yours is the most effective remedy in existence."
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MAKING DIVORCE EASIER

100 M. P.s Will Push Forward New Measure In Parliament

Reform of the divorce laws is being brought nearer.

One hundred M.P.'s intend to ballot in the new session for a chance to introduce the Matrimonial Causes Bill, which will provide new grounds on which divorce may be granted, says the "Sunday Express."

It is proposed that divorce should be granted on the following grounds in addition to those existing:—

Five years' incurable insanity.

Three years' chronic drunkenness.

Three years' drug addiction.

Three years' desertion.

Persisent cruelty that has caused separation.

Death sentence commuted to penal servitude for life.

The Divorce Law Reform Union, which is promoting the Bill, believes that there are at least 50,000 cases where a husband or wife is legally tied to an insane partner.

For twenty years, since the Royal Commission on Divorce Reform upheld the proposed new grounds, M.P.'s have been trying to secure a majority for them in the Commons.

They believe they are within sight of victory.

Miss Eleanor Rathbone, M.P., will support the measure. Lady Astor and the Duchess of Atholl will oppose it.

The Cabinet is divided. Mr. Ramsay MacDonald and Sir Thomas Inskip, the Attorney-General, are against the change. The Bill will be left to a free vote in the Commons. A majority is regarded as certain in the Lords.

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A Page About Books And Their Writers

NEW NOVELS

A Vivid Pen-Picture Of The Lives Of Miners

ROGER DENBIE. Ivor Nicholson and Watson, Ltd. 7/6 nett.

On board the "Bermuda Prince" twenty-three thousand tons, bound for Bermuda, Lawrence Spendler and his players including Kay Douglas are featuring in a big hit called "Blow Me Down." It is one of the features of the boat. Dr. Quentin Pace, who is a sort of a Sherlock Holmes, with a Negro valet who is a bit of Dr. Watson, are confronted with a murder mystery—the murder of no less a person than the great Lawrence Spendler, in the midst of the calm unperturbed background of the usual palms and seas. The story moves with a clever pace and inspires interest. Passions and hatred and greed which had their birthplace in Broadway find their destined consummation on the innocuous waters of Bermuda innocent of murder. It is the greatest event in the life of the local journalist and the local police officer very ably and humanly drawn. The book is cleverly written and dedicated to Bermuda.

R. V.

* * * *

GOAF! By Harold Heslop. The Fortune Press: 7sh. 6d.

Goaf is a novel written by a miner, a coal-putter in the gloomy bowels of the earth during his leisure hours. It is not a propagandist pamphlet, it is a pen-picture of the lives of miners, by a man who has lived through the horrible life of the miner. It is one of the few English novels, which has gone through several editions in Russia. "Over half-a-million copies of this novel have been sold in the Soviet Union." The Isvestya remarks that "Heslop grasps his subject in a wider spirit and sees deeper into the problems which he deals." The background of the mines is ever present, a living dark tragic stage where human beings work to keep others warm, to feed the engines, but above all to feed Capitalists. To those dear optimists and God's good men who look at the world in a gentle kind way, men with the assurance of a decent salary at the end of the month or men with hearts fortified by a good bank balance, we strongly recommend this book. The innocuous crisp papers called bonds, which fetch interest and ensure respectability, are not so harmless as they look. People with the best intentions are blinded by self-interest, or by family responsibilities and seem to overlook, these ghastly spots of industrialism whose criminal limitations they do not want to know or study. God is in Heaven—but he is not in hell—and these mines from where the coal comes is hell. It is a God-forsaken spot where people are entombed alive. It is our duty to read Mr. Heslop's novel.

R. V.

* * * *

ACCESSORY AFTER. By E. Charles Vivian. Ward, Lock and Co.

Inspector Head of the Westingborough Police Station is informed that Edward Carpenter, ex-theatrical producer and manager, has been murdered in his own house in the early hours of the morning. He discovers foot-prints in the show which lead to the gate but no further, as if the culprit had developed wings and flown from the spot. How he eventually traces the murder to a very charming and highly-respected young member of local society whose family Carter has wronged; how this affects her love affair with Hugh Wenham and how she avoids the consequences of her actions by committing suicide in a manner strongly reminiscent of "The Green Hat" form the main incidents of this rather interesting detective story.

H. C. V.

"'E LIKED IT ALL"

LOOKING LIFE OVER. By Hugh Hole, Ivor Nicholson and Watson: 15sh.

This is a biography of a sportsman and a soldier written directly and sincerity without any literary effort. We are told that "lack of inventive and literary qualities in the author make the characters in these pages wholly authentic." Major Hole is the son of a popular Dean who has inherited from his father a love of jests. The biography is a good anthology of happy anecdotes cleverly and crisply told. It seems as if he is going through a long continual holiday—as if nothing mattered except archery, soldiering, travelling, English country, Nice, not of to-day but of fifty years ago, cricket and again soldiering. We are introduced to well-known people, of varied types, Sportsmen, authors, soldiers, travellers and ex-Viceroys.

"I sat in a chair opposite Lord Robert's room to wait and instantly fall asleep. I must have stretched my legs out, for the next thing as the C.-in-C. jumped over them to save himself from tripping, and asked me very sternly who I was and what I was doing there. I mutely held out a letter from General Pretyman. The Field Marshal gave me the sort of look one bestows on a Spaniel that has run in and vanished in his room."

That was during the South African War. General Roberts' tripping was partly due to Major Hole's extreme longevity. He is, we are told 6 ft. 2 in. This is no biography of tears. Even the pages connected with the last war are interspersed with laughter, holidays in Belgium, and shooting pheasants. Major Hole is a barrister who can read. Ibsen in original, and loves his Norseland—but we do not seem to see much of Nordic bluster in these pages. First and foremost he is a Shikari who in his seventies has found his peace in an old fashioned seventeenth century estate, in West Indies—far away from, New England as opposed to the Big England of the last century. "To anyone in search of health, peace and the pleasure of country life in an ideal Summer climate Antigua is recommended. Major Hole is neither a croaker nor a prophet, he knows that things are changing, but he does not seem to lose his balance. On the contrary to him a little house is a fulfilment of a very ancient English saw:

A little house well-filled,
A little wife well willed,
A little land well tilled.

Of course the big estates are going, the estates of his youth, but with a soldier's bravery he accepts the ideal of the age, "the slogan of the greatest good for the greatest number. May it prove so." There is friction and class hatred, but our happy Major has great faith in English character and its potentiality to soften the edges.

This is an optimist's autobiography, a biography of a happy man, who wants others to be happy. Even the carving on the tombstone must bear the impress of happiness.

God bless this world.
Whatever she 'ath done.
—(Except when awful long)
I found it good; so write before I die.
'E liked it all."

R. V.

A HISTORICAL NOVEL

CAESAR IS DEAD, by Jack Lindsay. Ivor Nicholson and Watson, Ltd., London.

A remarkable historical novel which grips the reader's attention right from the beginning. Mr. Lindsay has the gift of colourful writing. His characters live. He has a real talent for story-telling and even on occasions where his zeal for visualising the Roman scene during the eventful year 44-43 B.C. makes his descriptions lengthy and involved, his sense of humour helps him. The murder of Caesar with its effect upon the system of administration and on the fortunes of the privileged classes provides the theme of the tale. Brutus, Mark Antony, Cleopatra and the unhappy, aged Cicero are portrayed with a critical but kindly touch. Mr. Lindsay's ability to create the suitable atmosphere makes this work a historical tale of absorbing interest.

STANDARD ENGLISH

STANDARD ENGLISH UNSEENS OF PROSE & POETRY: HOW TO DO STANDARD ENGLISH UNSEENS: By R. Tiwari, M.A., LL.B. Price annas 10 each. Published by Sahaya Brothers, Lucknow.

The first book contains numerous prose and poetical passages from standard authors in English with intelligent questions in appreciation, grammar, idiom and composition, likely to prove very useful to students preparing for the Matriculation Examination. The second is a guide to the first book solving all the exercises occurring in the book, and as such useful to the students as a book to refer to and test their own accuracy in writing. The hints given in the book are also useful in understanding the passages given in the Standard English Unseens.

K.G.W.

BERNARD SHAW'S PREFACES

PREFACES, by Bernard Shaw. Constable and Co., London, 1934.

Was it necessary for Bernard Shaw to allow the publication of a collected edition of the prefaces to his plays? Are not a good many of these critical and scathingly denunciatory attacks upon a system of society which the great playwright abhors, which, in his opinion, spells no chance of progress for humanity, already out-of-date? Many a social evil and political folly against which he declaimed in the first decade of this century has been abolished, at least in Britain, and the reformer has had an opportunity to turn his attention elsewhere.

But Bernard Shaw does not at all think that the prefaces are "left completely behind the march of our supposedly progressive civilization." He finds this civilization "so stationary" that he declares: "The prefaces are still rather ahead of the times than behind them." And he protests: "These prefaces of mine are no more out of date than the Gospels, or Utopia, or Tom Jones, or Little Dorrit, or even the plays of Aristophanes and Euripides and the Socratian dialogues of Plato." He realises people will ask him, why he wrote them "with such examples" before him. He gives a typically Shavian answer: "I can only reply that I do not know."

As one goes through this bulky volume, one becomes conscious that Shaw in fact did come to know the value of writing these prefaces. In the prefaces which he classifies as "sociological" and which cover the period 1901 to 1910, he is a brilliant castigator of certain prejudices and customs to which Britain still clung as a cherished heritage from the Victorian era. In the prefaces which he classifies as "political" Shaw becomes that terrible individual, the Man With A Purpose determined to make the West realise that its current ideas about democracy, equality of opportunity and sanctity of property need radical revision. He is so much in earnest that at places he loses that lightness of touch which distinguishes his earlier work. As an interesting and fascinating glimpse into his astonishing development as a critic the prefaces, marked "autobiographical and professional," have a particular value. As a discussion on metaphysics the preface to the "adventures of the black girl in her search for God" should prove of immense value to many readers. It is a solid and learned contribution to the history of the development of religious beliefs. It is remarkable that after a quarter of a century's incessant propaganda through his plays and prefaces, Shaw's pen remains as vigorous as ever.

L. G. K.

KANARESE PERIODICALS

JAYA KARNATAK (Kartik): Natyanka. Edited by Syts. B. Ramchandra and H. P. Joshi, Dharwar.

RANGA-BHUMI (Dec.): Edited by Syt. V. S. Subramanya Shastri, Bangalore.

The steadily increasing public interest in the indigenous art of dancing, both of the 'folk' variety and that cultivated by the professional classes, is well reflected in the Special Dance Number of the "Jaya Karnataka," the leading Kanarese monthly magazine, published at Dharwar, and in the "Ranga-Bhumi," also a Kanarese journal, which deals exclusively with topics pertaining to the stage, music and dancing. In the former journal a number of writers well-known in the field of modern Kanarese literature, dwell on the possibilities of revival of the fast-disappearing indigenous arts of dancing and music in the Karnatak. The "Yakshagana" form of singing and dancing, about which little is known outside Karnatak, is dealt with in an interesting manner by Messrs. Shivram Karanth and V. Raghavan. The Chief of Aundh contributes another interesting article on ancient Indian dress and ornaments, with illustrations. There are various other contributions, including poems, which go to make this special number very interesting reading. It is profusely illustrated.

MR. SHAW PRESENTS A Portrait Of Himself!

Mr. Shaw made his second public appearance at seventy-four last month, when, at the Royal Society of Arts he presented Mr. Geoffrey Whitworth, on behalf of the British Drama League, with a portrait of himself by the late Roger Fry, says the London correspondent of the "Manchester Guardian." Mr. Shaw usually manages to reduce formality into a rosy and highly unexpected informality, he succeeded in surprising a somewhat severe audience by running away from a press photographer, shouting "No, I won't," and hiding himself in an alcove while the distressed photographer, sent out to 'shoot' Mr. Shaw, had to content himself with a picture of Mr. Whitworth standing beside his own portrait.

Before this Mr. Shaw had enlivened his audience by some unexpected Shavianisms, including the confession "I try to make my plays more and more impossible for the commercial theatre," a reference to "the pestilential band of amateurs now happily almost extinct," and a sweeping declaration that he felt that his own plays ought to be done in the "big bow-wow" style of Barry's frescoes of "The Victors of Olympia," "Orpheus," and "Elysium," sprawling mock-heroically over the walls of the lecture-room. "I am tired," he said vigorously, "of the cup-and-saucer style of production."

Mrs. Laxmidevamma on whom H.H. the Maharaja of Mysore has conferred the distinction of "Dharmaparayini" in recognition of her various munificent endowments. She recently gave Rs. 60,000 to Maternity and Child Welfare.

BOOK NOTES

A copy of Colonel T. E. Lawrence's "Seven Pillars of Wisdom," printed privately, has been sold in London for £150.

* * * *

Countess Russell, better known to readers as the author of "Elizabeth and Her German Garden," is publishing a new novel called "Jasmine Farm," with Messrs. Heinemann.

* * * *

"Statesmanship and Religion" is the title of a study of the "New Deal," the Roosevelt administration in America, by Henry A. Wallace, Secretary of Agriculture in Mr. Roosevelt's Cabinet. It is being published by Messrs. Williams and Norgate.

* * * *

In the spring of this year Mr. F. S. Smythe, of Kanchenjunga fame, set out alone from Bludenz, in the Austrian Tyrol, to cross the Swiss Alps. "An Alpine Journey" (Gollancz, 16s.) is a charming, simple, and human record of this expedition.

* * * *

"India: Minto and Morley, 1905-1910," by Mary Countess of Minto, gives a picture of Lord Minto as Viceroy, and particularly of his friendship with the Secretary of State, Lord Morley. It reveals for the first time the important part played by the Viceroy as regards the policy known generally as the Morley-Minto reforms, and shows that, so far as legislation went, it was Minto who made the pace for reform, with Morley holding him back.

* * * *

"Economic Planning in Soviet Russia," by Boris Brutzkus, comes from Routledge. Professor Brutzkus, who was formerly Professor of Economics at the Agricultural Academy in Petrograd, began his study of Russian policy immediately after the revolution, and is probably the only person, outside the Communist party, who was allowed by the Russian authorities to publish in Russia a critical examination of their economic programme. The material which he has brought together for his assessment of the results of the Five-year Plan is drawn from sources accessible only to those most intimately familiar with Russian conditions.

URDU PERIODICALS

"AIWAN" (Gorakhpur)—The November issue contains several readable articles and poems by different writers and poets. "Life of Mir" is exhaustively dealt with by Abdul Bari Asi who gives all that is worth knowing about that great poet. Jigar's ghazal will repay perusal. Mr. Maqbul Ahmed's "travels in China and Japan" is readable. It is interesting to note that these two countries in the Far East are engaging, more than before, the attention of the Urdu journals.

"NIGAR" (Lucknow)—Muhammad Azam Khan contributes a reasoned and strongly worded article on the purdah-system in vogue in India and makes a searching examination of the 'pros and cons' of the whole problem. The article will be concluded in the next month and Indian Musalmans will do well to peruse this series carefully. "Badmaash" is a readable story showing how innocent persons are turned into criminals as a result of the inhumazn treatment meted out by society. A few pages from the life of Mustafa Kemal, the iron man of Turkey, forms the subject-matter of an interesting essay by the editor. "Maktubat-e-Naiz" (letters of Niaz) are continued.

"MAARIF" (Azamgarh3—The November issue opens with an article by Maulana Abdus Salam Nadvi refuting the charge that early traditionists changed the wording of the traditions under the influenec of the Muslim Kings" and in this connection quotes a number of anecdotes of well-known Traditionists proving their independence of judgment and fearlessness. Saiyed Sulaiman Nadvi gives the last instalment of the account of his travels to and from Afghanistan. M. Moinuddin, a student of the Muslim University, critically reviews the life and poetry of Ahqar of Bihar and gives excerpts from his collections. K. B. Muhammad Husain urges the Dar-ul-Musannifin, Azamgarh, to take up the work of writing a comprehensive history of the Islamic rule in India and it is gratifying to see that the suggestion, so earnestly made, has been accepted. Notes, reviews and other features are, as usual, well-maintained.

A NEW LANGUAGE

KEY TO INTERLINGUA: Issued By Academia Pro Interlingua. Kegan Paul, Trench, Trubner & Co. London.

Interlingua, the volume explains, is Latin without inflections to be used as an auxiliary language between peoples of different mother-tongues." The idea of the promoters of this new language is that a "synthetic" or "invented" language is essential to perform this work of provision of an "auxiliary" language adequately. After a brief discussion of the insufficiency of Volapull and of Esperanto to serve this purpose, they claim that "interlingua" will be more efficacious than any other "invented" language, principally because it adopts every word common to English, German, French, Spanish, Italian, Portuguese, Russian and every Anglo-Latin word. It is an interesting attempt but one feels certain it will suffer the fate of other previous ones. It will have only an academic value.

(Continued from column 7)

The contemplation of thy nakedness;
If thy white lily feeds on dungy dust
And final glory asks for final pain;
Destroy me now, with death or with derision,
So may I see thy face, O Mistress of my Vision.

In his earlier longer poems the medium employed by Menezes has been satire which is as refined intellectually as it is difficult to handle in its poetic technique. Both the pieces testify, in my opinion, not merely to the technical skill and numerous literary qualities possessed by this satirist but to the artistic sincerity demanded in every original writer and although it received considerable praise from his (so-called) literary colleagues not a few of them, despite their academic pretensions, showed the cultural refinement of so much as understanding the function and appeal of ordinary literary satire, thanks to the peculiar atmosphere of preudo-culture created under the jesuitical influence and fostered by the typical Indian slave mentality: hence the necessity to review the latest work in the Portuguese Press and the present writer begs his readers' permission to hope that it would not fail to receive the consideration it deserves.

The Poetry Of Armando Menezes

(This article has been reproduced from the "Pracasha" the Portuguese bi-weekly of Panjim edited by Mr. Vyankateshrao Sardesai. Despite the eccleciastical ban placed on it under which no good Catholic could touch it without committing a mortal (or, perhaps, grave) sin, it reaches and finds favour with most cultured Goanese.)

Prof. Armando Menezes hardly requires any introduction to the readers of this journal and to a public composed not exclusively of educated Goans but of all those persons whose cultural-literary taste transcends merely topographical or clannish limitations. One ventures, indeed to think that he is better known and appreciated by the non-Goan public because, both in his charming personality and artistic expression he is the best Goan in the worst sense of the term if at the same time, he represents, in his entire style, elements that are peculiarly Goan—elements, alas, that gain in rarity and are easily lost in a society that lacks in a fundamental sense of individuality.

HEART OF GOLD

An artist's personality, much as he (or she) may seek to suppress it in its vulgar representation, is inevitably reflected in his (or her) work and I would ask the readers of this little article to discover Menezes' in his "The Emigrate" and "The Mock Epic" of the (scandalous) Fund. The personality that emerges out of this published work would not be complete, I confess but it is an essential one for critical purposes. It is quite natural and highly admirable that a man like him should squander (if one may borrow his own phrase) his heart of gold in the truly Goan fashion and that it may not be possible to collect and filter the gold-dust that lies scattered in his artful journalism and, better still, in the grateful hearts of the boys and girls whom he teaches to lisp fluent Latin or discover the beauty of English literature. Teaching in a Bombay Jesuit College, he is probably the best padrefied pedagogue who, moreover, in administering the critified laudanum of a provincial and bureaucratic university, mixes with that "dope" the flavour of his brilliant and balanced intellectualism, of his secularism, vision: he is, in a word, the completest antithesis of your fill paid Catholic prof filling in the parrot role in a Jessuit College.

It is rather tragic because the scope of his intellectual literary appeal is necessarily restricted. For instance he contributes to a reactionary Catholic students' magazine two poems which are lost to the larger public who could really sip in their beauty: and one's only consolation is that they would one day be reclaimed and collected in his published work. He writes also in the same magazine an article on the so-called Catholic English poet, Thompson (poor Verlaine was Catholic too) and he would appear to be preoccupied with proving the thesis that astheticism, more than Catholicism was the predominant note in the dead poet's song.

CROCTAN MYSTICISM

Even in his "Le Jongleur De Dieu,' Menezes is moved more by the abilardesque spirit (if one may say so) and ironically for sombre, solemn-faced Jesuit-fathers, he ends by sounding a passionate note of a fierce, asthetic paganism (one need hardly apologise in reproducing the whole of this poem):

Romantic minstrel of Eternity,
Who paved with suffering your happy way,
And made your life a long impassioned lay
All-dedicate to Lady Poverty;
Celestial clown! whose antic sanctity
Taught joy to worship, sorrow to be gay,
And holiness a mood of holida,
And reverence a gust of revelry;
Beloved poet-saint! austere diviner
Of Nature's beauty and of human wrong;
Who haloed Song with radiant Sanctitude
And laurelled Sanctitude with simple Song:
O make me a brother of that brotherhood
Where each thing beautiful is friar minor.

The "Ode to Beauty's" the longer poem and reflects a mood which besides being similar, is more complex expansive and is significant both in its beautiful inspiration and appeal: it is a love-lyric flooding the Goan emigre heart and recreates in its rhythem and accent all the beauty that is splashed over the Goan landscape and emotion. The opening lines:

O Mistress of my Vision, Loveliness!
Whom once upon a Himalayan peak
Bathing my soul's unstarry nakedness . . .

touch, with appropriate image and symbol, the fringe of mysticism—a mysticism that is almost Crocean in quality, definite and inherent in Indian imagination and of which the Tagorean poetry is (for us) a laudanum-tainted, mockingly cruel, nonsensical parody. The Yeatsean tower swims into view the next moment:

Burning to thee the late and studious light
And incense of much better love, my breast
Has been thy gorgeous altar, lit with gleams
Of tapered thoughts and dewy flowers of wreathed dreams.

In the secret shrine:

Where the mind's long and garish corridors
End, and dim mystic shadows haunt the soul!
The echoing shrine was empty and the altar bare.

The ashes of futile pursuit taste hot and bitter in the mouth and Nature's seductive charms inevitably attract:

At dawn or sunset or at twilight hour,
Flitting across the beauty haunted air;
* * * *
I have seen thy phantom scurrying through the palms
* * * *
When the brown climber's cry had ceased to wound
The palm-grove's ancient elemental calms.

TESTAMENT OF BEAUTY

The lines smoothly flow and evoke the effects and emotional moods of the rich, soft and sad beauty of Goan nature. When 'lewd Moonsoon loud rages' the 'decollete and dishevelled Bacchanel':

I have seen thee lift a corner of thy tent's
Cloud-canvas, like an arch † purdanashin.
* * * *
Or on cool eves, lone seated in a barque,
With brain deep-drowsed by the lapping surge,
I have dreamed thee walking on the wrinkled wave.

The un-Catholic (if not satanic) confessional proceeds:

I have looked for thee in woman's tender eyes,
Sounding if yet within those shadowy pools
I caught the luminous lotus of thy Vision.
* * * *
I have sought thee on the lips of innocence,
Gazing on childhood's calm and wondering grace
Feeling its flesh of roses white and pink. . .

The poet searches to see whether Beauty is caught in webs of colour and of line:

Where some dead Angelo or Rafaelle
Stained canvas with his dreams; or in soft chants
Or fierce—intoxicating like strong wine:
Mild evening song, Beethoven's moonlight wonder,
Or wild Valkyries' ride through lightning and through thunder.

Armando Menezes' gentle satanism promulgates its credos in a single upward movement and rises to the metaphysical heights:

Oh! if thy cold ironic coquetry
Is but the devious method of thy Grace.
That thy lone votaries may learn to climb
Thy Vision's ladder each divine degree.
Here I, thine eremite, adjure to efface
The painted idols of my vaulted prime,
Unswear—proud heretic! my haughty years
For thy sharp discipline of sacrificial tears.
Or, if thy gifts are, cruel Loveliness,
Enfeoffed to Death, and all thy lovers must
Pass that pale portal ere they can attain

† A Mussulman lady wearing the classic veil.

(Continued Column in 5).

Modern Indian Art In London —Old Eyes And New Values— Anthropologists Masquerade As Art Exponents— Art 'Native' And Western—Art In Terms Of Art— Literary Unions

Art Notes ----And Events

—Their Aimless Existence — Cultural Enterprise —Festivals, National Medical College—St., Xavier's College— Demand For Dance Institute —Menaka Will Tour Gujarat.

By KANAIYALAL VAKIL

The exhibition of modern Indian art organised by the India Society and opened last Saturday by the Duchess of York at the Burlington Galleries, London, has value and significance for the discerning. It has little value and no significance as just another opportunity for those who employ words to justify words, theories to justify theories. The processes in the evolution of modern Indian art, historic, literary, social and psychological, are not one-fourth as simple to describe and discern as the elementary exercises which begin and end with the black and white diagram of Western and Eastern art. It would be instructive, therefore, to watch the reactions of the present exhibition in London. New values cannot be discerned by old eyes, accustomed to seek "masterpieces" and establish 'differences."

EQUIVOCAL STANDARDS

Progress cannot be observed by minds closed to all live contact with realities, to all first-hand artistic experiences. It cannot be judged by those whose standards of judgment are equivocal. It certainly cannot be judged by those who claim to appreciate or criticise art by affairs and attitude extraneous to art. There is, for example, the point of view that the present exhibition of modern Indian art could be justified only and solely if it interests the average Londoner. Art in India could be appreciated and judged by some only if artistic talents could be familiarly, that is obviously, "native." While it is insisted that these talents should be encouraged to remain "native," it is what the Westerners think to be the right "native" degree, tone, colour and character which is, almost invariably, presumed to be decisive.

UNINTELLIGENT ATTITUDES ON INDIAN ART

Are these attitudes consistent, intelligent, logical? Has the interest of the average Londoner ever seriously been taken as a standard or even as an index for evaluating art? Why is it so taken for evaluating Indian art? If art is to be judged by something that looks familiarly "native," why are anthropologists still unrecognised in Europe and America as art critics or exponents of art? Why are their services specially requisitioned for the benefit, which the country does not need, of India? If Westerners are to decide the right degree, tone, colour and character of art "native," why pretend it will remain native and blame the "native" for the contaminating, devitalising touch of the foreigner?

IS WESTERN OPINION INFORMED?

Let us understand. The opinion, interest, appreciation, comments and judgment of Westerners on Indian art are valuable for reasons other than those of the anthropologist. They are valuable and helpful only to the extent to which they are placed under favourable conditions which enable them to approach with informed experience, discrimination and dispassionate judgment of both the achievements and problems of art. If these conditions of organised intellectual and cultural life fail to equip them, as they seem to do in their unintelligent approach to art conditions in India, there is inherently no special virtue or gift much less authority in what the Westerners think say or decide about Indian art.

MOVEMENT TOWARDS FUNDAMENTALS OF ART

They are neither inherently infallible nor always or necessarily final. Besides, it is time it was realised that some of the alert intellectuals and artists in India do claim and demand that "friends" of Indian art in Europe and America must recognise that there is not only an Indian point of view of Indian art, there is the basis of first-hand artistic experience and realities as well which direct the vital processes of a nation-wide movement, a movement which grows to be strong enough to assimilate the universal values and affinities in art, strong enough to reflect, interpret and direct wide-awake demands and spirit of the times.

INDIAN ART CLAIMS RECOGNITION AS ART

Let there be no mistake. The present exhibition of modern Indian art is not less an acid test for our friends overseas than for

SYT. N. VASI, "NARSINHA MEHTA" Dance evoked cordial response and appreciation at the St. Xavier College Festival.

the artists and their friends nearer home. Indian art demands and insists on measurement and judgment based on affinities in art on the universal values of art, not on the black and white primary school contrasts of Eastern and Western art, not on the academic or anthropological dissertations on things "native" and foreign. For, that is the only safeguard, the much abused word, against those who preach things "native" and foreign when they profess and are presumed to be speaking on art. It is premature to suggest the reaction of the present exhibition in London.

THE LANGUAGE OF ART

But we must watch those who can speak and discuss Indian painting in terms of painting, Indian sculpture in terms of sculpture and Indian architecture in terms of architecture, of Indian art in the language of forms, designs, pattern, composition, line, colour, of artistic vitality.

I have already uttered the warning. Or, may be, it is a prophecy. There is no reason why India should be victimised any longer by the touching sympathy and pity of those who see in art nothing beyond grotesque obsessions, anthropological and sentimental decadence. India has now learnt to be free enough and strong enough to be independent of their attentions. India's artistic destiny is in her hands. She has determined to shape it as she aspires—unfettered.

INFORMED HELP FROM THE WEST

Westerners must watch it with understanding, not with maudlin "sympathy". Westerners must help it with discriminate, unbiased knowledge. So that, India may also be enabled to establish in modern life—with the recognotion of the universal values of art—the permanent necessity of art. Let us, therefore, watch the reactions in London with open-minds. Let us know how it is measured, when it is measured, in terms of the universal values of art, judged by definite standards in terms of art, not anthropology.

LITERARY UNIONS STAY AIMLESS

The fashion is, I think, growing, the fashion, particularly in colleges, of literary unions. If the fashion stays aimless, it will not last long even as a fashion. It will be not a healthy fashion. It will be just an intellectual dope. Is that the aim or rather the ambition of the students from whom the country has a right to expect intellectual, purposive, helpful service. I am thinking definitely of the Gujarati and Marathi literary unions. With a carefully thought out annual programme of work and organised activity, these unions could positively serve to re-build the social and cultural life that at present suffers national disintegration. The task, or shall we say mission, of these unions neither begins nor ends with addresses, tributes or garlands to "eminent" names. They should aspire higher.

STUDENTS' CREATIVE THINKING

They should cultivate constructive vision, creative thinking, agree to differ with the "eminent," discuss to actively help the "eminent." What a vast and almost entirely unexplored field is open for their intellectual efforts and

"BULLOCK CART": Exhibited at the Town Hall.

service? How much and how well they can contribute, if only they determine to work responsibly and systematically towards the advancement, for example, of literature, music, painting, dancing; of the stge and of the screen. Instead of the futile academic debates which lead nowhere, they can organise team work to advance constructive art and cultural enterprises.

SET THE INTELLECTUAL STANDARDS

They can, if they could so determine, work so as to set the standards of intellectual life, thought and activities. These chances, these opportunities of service are thrown away by a lifeless, routinised, outlook and aimless activities. These ideas occurred to me as I watched the gathering of students at the Fellowship Festival, at the meeting of the students of the National Medical College eagerly watching the dance demonstrations by Menaka and at the festival arranged by the Gujarati Literary Union of the students of the St. Xavier's College.

UNEMPLOYED RICH MATERIAL

I found at these gatherings much valuable thinking that could be canalized, activities that could be co-ordinated, and directed helpfully and practical suggestions that could be worked out. For the moment, however, there is no intellectual agency, no cultural institute that could take the initiative, undertake the guiding enterprise. How little of these valuable intellectual efforts percolate to the strata of the periodicals in Gujarati, Marathi or Hindi which are, presumably, influencing intellectual opinion and shaping the mind and art and culture of the nation?

LITERARY PERIODICALS NEGLECT THE QUESTION

Were these and similar cultural activities systematically reviewed as d ispassionate studies by Gujarati writers and published by Gujarati newspapers and periodicals? My friend who sat by my side, not at all an unknown name in Gujarati literary circles, could not give me an encouraging answer. Probably, if I had asked a similar question to my friend about the Marathi or Hindi literature he would have been similarly and miserably mute. Here was the tangible basis—the festival with a programme of dance, drama and music—for the helpful practical suggestions and criticism of the intellectuals who keep themselves busy with abstract discussions, write round big and "society" names and pretend to measure their artistic or cultural achievement when they measure only the quantity of superfluous adjectives they could accommodate in ponderously clever essays.

CHANGE INTELLECTUAL LETHARGY

If the literary unions can so determine, they can soon disturb this intellectual lethargy or irresponsibility. My friend, an enlightened woman, sitting on the other side not less well-known in literary as in political and social circles who neglected her festival dinner and the appeal of the poet at the table who persuaded her to descend from the clouds, wanted a training institute for young aspirants for dance fame. Her demand was legitimate.

NEBULOUS DESIRE

If, however, the intellectuals remained inactive, remained too indifferent to prepare the ground for that demand to be publicly effective, the right chances for the nstitute could only remain nebulous. It is, surely, the function of the intellectual agencies of opinion, of the educational, cultural and social institutes to educate insistently public opinion towards that demand. It is not and cannot be a matter of individual opinion or decision. It must be the definite objective of corporate action. That action must find its inspiration, strength, direction and guidance from the the literary unions, periodicals, social, educational and cultural institutes.

ART INSTITUTES IN INDIA

The history of art institutes in India is a sad history. It is needless to recount it at this moment. But the fact that the "Haldankar Fine Art Institute" is the only solitary independent art institute that has been able to survive long enough to celebrate its "silver jubilee" at the Town Hall is instructive. Not many months have passed since it was

"A COSY CORNER": By Syt. G. S. Haldanker, exhibited at the Town Hall Exhibition.

in all seriousness and solemnity, proposed to abolish the Sir J. J. School of Art. That fact is well-known. What is not well-known is the fact that at a certain stage of the official interest in art independent art institutes like that of Sjt. Haldankar were also threatened extinction.

BELATED FRIENDSHIP

I am glad that the friends who could not help the art institute at that juncture were cordial in their response at the jubilee celebrations at the Town Hall. The tribute to Sjt. Haldankar is, essentially, personal. It is hoped that the friends who were believed to be helping the Institute will follow Sjt. Haldankar's example.

MENAKA WILL TOUR GUJARAT

Menaka will soon leave on a tour to Gujarat. She proposes to take her full company and present a programme of orchestra-music and dancing of uncommon interest. Her programme will combine interesting items from the "Kathakali"—South Indian as well as from the "Kathaka"—North Indian-folk and traditional dances.

"SUNNY SUMMER": By Syt. Vasant Ambrekar, exhibited at the Haldankar Art Institute Exhibition.

MUSIC STILL IS ALIEN IN AMERICA

The Future Of American Rhythms Search For A National Tempo

October inaugurates the official music season. In every major city frenzied conductors are putting orchestras through their paces. The scores of Johann Sebastian Bach, in particular, have been dusted off in preparation for the universal celebration this winter of the 250th anniversary of his birth. On the New York Philharmonic-Symphony, under the general directorship of Arturo Toscanini, has chosen not to celebrate.

The other orchestras in the Big League—Boston, Chicago, and Philadelphia—will feature Bach. Boston hears the St. John Passion during Holy Week. Chicago bills the B minor Mass and the St. Matthew Passion. The Philadelphia Symphony announces that, with the Westminster Choir of Princeton, New Jersey, it is recording the B minor Mass. Audiences, evidently, will not be bothered distinguishing between first-rate Bach and the second-rate or third-rate. Only his incomparable masterpieces will be performed.

In addition, the orchestras' customary symphonic repertoire will be enlarged by a few novelties, for the most part collected in Europe this summer by the reigning maestri.

TRUE AMERICAN MUSIC.

Leopold Stokowski, returning from a visit to England, Sweden, and Finland, where he studied Lapp music and the chants of the Greek Catholic Church at the monastery of Valamo, said: "This summer's experiences have convinced me of the tremendous future of American music. So powerful a land and people, as we are, must inevitably shake loose other musical idioms, and find a natural and most eloquent means of expressing our national spirit and ideals.

"As an obvious example, the rhythm of American life is totally different from the rhythms of other lands. Their rhythms are not adequate to the expression of our spirit. We have partly expressed ourselves in jazz, which is really our folk-lore, and folk-music. It is the musical expression of something very necessary in American life, the blending of the cultures of the white man and the Negro. It is not African music, but something that has grown up in our land.

"Because our audiences demand the great and inspired compositions of Bach, Beethoven, Brahms, and Wagner, we know they have a real need for music that speaks to the heart and spirit. In time, I am sure, we shall develop a deep and universal music expressed in our own musical terms. When this happens, it is difficult to imagine how rich will be the variety of musical expressions in our country, because we have so many different types and conceptions of life . . . . from the great forestlands of the Northwest, and the deserts of New Mexico, with their Indian and Mexican colouring, to austere New England and restless Manhattan.

"Because art is life and truth, expressed through various mediums such as sound, colour, or action, so our music of the future will be the true expression of these various aspects of our national life. Some day a genius will express them clearly and certainly."

Speaking of recent acoustical inventions, Doctor Stokowski said he believed Americans were living behind their capacities. He advocated doubling the size of concert halls, and cutting in two the prices of admission. He wanted more symphony orchestras, with the smaller cities developing organizations in which amateurs join with professionals so American conductors, composers and players can obtain training and greatly needed experience.

Frederick Stock, for thirty years conductor of the Chicago Symphony, and long a friend of the American musician, cut short his vacation in Bad Gastein, Austria, to conclude the summer series at Chicago's World's Fair. In announcing the soloists and guest conductors for the coming season, Doctor Stock pointed out a moral for American music lovers.

"It has come to pass," he said, "that many managers have given preference to artists of the more demonstrative or showy variety, those who build their success and popularity not only on legitimate artistry, but also depend upon strongly developed individual traits to captivate and fascinate their audiences.

"The same may be said of the conductors of symphony orchestras. Some adhere strictly to what might be called the 'musical' side of conducting . . . the artistic interpretation of the text on hand, within the composer's own intention, in more or less undemonstrative fashion. Others prefer showmanship, and expand their intentions beyond the reading of the score to conveying the idea to the public that their individuality is so strongly pronounced and developed that it may rise above the music itself, the merits of which are overshadowed, or minimized, through the display of personal grandeur and the dominating force of their personalities.

"The question resolves itself upon the point of musicianship versus showmanship. As you all know, we should be willing to let the music speak for itself, and avoid striving for effects which are extraneous, and devoid of real artistic significance. A first-class orchestra needs very few outward movements, and no antics from the conductor.

SUPREME ART OF CONDUCTING

"To recreate and reproduce the composer's aims and visions in strictest conformity to his wishes, this is the supreme art of conducting, one which is only attained in fuller years. 'Youth' of course has much to commend itself, but 'youth', especially must learn to distinguish between conducting for the public and conducting for the orchestra. A leader should be heard more and seen less, which is just the opposite of what we expect from small children."

Sergei Koussevitzky, the dynamic Russian, who holds sway over Boston's Back Bay and Beacon Hill, was the last conductor to return from Europe, and announce his programmes for the winter. Few of them contain novelties. Berlioz's "Damnation of Faust," the third act of Mussorgski's "Chovanstchina," two Wagnerian acts in concert form, and Handel's oratorio, "Solomon." Doctor Koussevitzky has a long season ahead of him with only two weeks' vacation. In his place he will leave Igor Stravinsky and Adrian Boult, the conductor for the B. B. C. in London, who is to make his first visit to America.—"The Literary Digest."

Art In Western India

Permanent Basis In Vital Beauty

DAILY ENVIRONMENT AND LIFE

The following extracts are from a lecture which Capt. Gladstone Solomon, delivered on November 21st before the India Society, at the Burlington House, London. Mr. John de la Valette, Vice-Chairman of the Society presiding. It is a thoughtful historic resume and analysis of art conditions in India which require the attention of all students and exponents of Indian art.

The subject of Modern Art in India may seem rather more novel than natural to those who have been accustomed to survey the art of India from a standpoint that is essentially retrospective; and others perhaps, while admitting that there is such a thing as Modern Art in India, will consider that the New Bengal School is the only school of painting representative of India to-day.

The Bombay School, which in recent years has once more emerged into prominence, is a distinct and open departure from the Bengal School of exclusive Indian archeisms, and as such should not be judged by the same standards. It is my agreeable task to tell you something to-night about the methods and ideals of art in Western India to-day, for I have had the privilege of spending seventeen years on that side of the country, and have been for the past fifteen years in charge of a very large Indian art school.

The Bombay School of Art was founded in 1857 by the Government in response to a generous donation which the Parsee philanthropist, Sir Jamsetjee Jejeebhoy, and his family presented for that purpose, and has borne the name of the donor ever since.

We are aware, of course, that there are people who object to art schools on principle, just as there are people who object to academies of art or to all attempts to organise the profession of the Fine arts;—people who look upon anything resembling organised art as a wolf masquarading in sheep's clothing. And we know that some others, not so prejudiced, yet think it is a pity that we should give art schools to India when her own art is so much more interesting than that of Europe. The latter objection would only be understandable if the objectors were in a position to provide an alternative, which would really make schools of art, which have become more and more numerous in Europe in modern times, superfluous in the Eastern hemisphere.

ECONOMIS CONDITIONS

But, unfortunately for these idealists, India, although the most artistic and romantic of lands, is not immune from those pressing economic problems of supply and demand which beset the artist elsewhere. The Indian art student also must produce credentials and guarantees of his training, knowledge and skill, before he can obtain commissions or employment; and when he cannot obtain his testimonials in India, he has to go to Europe for these guarantees of artistic capacity, so it is mere common sense to make it possible for Indian students to obtain a training in art in their own country. Once this is conceded, the only question for those interested in art in India is whether the Bombay Presidency, which has twenty millions of inhabitants, and holds different views on the subject of art training to those which have been promulgated from Bengal, gives the sort of training in architecture, sculpture, painting, and the applied arts which is most helpful to the large numbers of students who pass through the curriculum. For, of course, it would be impossible to develop and maintain so comprehensive an institution without the strong support of the people of Western India.

THE ROOT PRINCIPLE

The root principle which is the foundation of the Bombay School of Art, is that all art is one, and that however distinctive its Indian aspects may appear, these interesting distinctions are not necessarily destroyed but may be appreciably strengthened by contact with the West. We do not ignore the fact that the picturesque theme of India's Oriental exclusiveness is a fascinating one for discussion. Nothing is easier than to expatiate upon some of those qualities of colour and decoration which really do differentiate East from West and which really are to be met with in the marvellous pageant of external beauty which constitutes—India;

(Continued on page 12.)

Art In Western India

(Continued from page 11.)

and nothing is easier than to dilate upon the elusive and compelling note of mysticism which vibrates in that land of mystery and ancient wisdom. I also could tell you, as others have told, that India does in art by occult means what the West cannot do by the materialistic study of nature, form, and pictorial composition and by perseverence. I could talk, though of course I cannot practice it, of Yoga, as the only inspiration of the Indian artist, whether Hindu, Mohammedan, Christian or Parsee; and I could quote translations of ancient temple rituals, spells and incantations, or Sanskrit manuals many centuries old, to show how utterly different the methods of Indian art once were, and therefore must ever continue to be, to those of art in Europe! But Bombay does not regard Indian art as consisting of a repetition of the old Buddhist or Persian conventions; nor as magical, unless indeed the finer ebullitions of human genius may be so described. The Indian artists of the Ajanta caves produced some of the best mural decorations in existence by human methods, and I am unable to agree with Mr. Lawrence Binyon that those decorations are due to some "occult means" which distinguishes the art of the Ajanta Caves from art in less transcedental parts of the globe. In speaking to-night I shall deny myself the tempting opportunity which the occasion offers for calling spirits from the vasty deep; unless indeed they be those aerial forms which are said to tipify consciousness—the lovely nymphs of Hindu allegory, who can endow the artist with powers of perception and may best be invoked by energetic and whole-hearted application to his work. The practice of painting, architecture and sculpture is an art as well as an inspiration in India as elsewhere, and the Indian was a craftsman before he became an artist.

These conclusions, which you will probably think obvious enough, have had to be stressed again in recent times, although they were always admitted in the old days by foreigners who worked for the furtherance of art in Western India, where the modern revival began. Among the early British pioneers who guided the destinies of the Bombay School of Art in its infancy were Mr. Terry, who revived an attractive type of essentially Indian pottery; Mr. Lockwood Kipling, who later started the Lahore School, and taught sculpture in Bombay, where it has flourished chiefly ever since; and Mr. John Griffiths, who revealed the Ajanta Caves to the world by means of his book illustrated by his Indian students during eleven years of study. Then there were eminent writers, like Fergusson, Burgess and Birdwood, who also maintained a view of essential unity in all art; they were keen admirers of the past but did not attempt to hamper progress in India by reactionary theories of harking back to ancient times for the mandates and forms of her modern artistic expression. And, when all is said and done, this does seem a sensible line for European friends of India to follow. In Bombay we have maintained the liberal and untramelled view of art training, and since I took over charge of the school in 1919, I have been privileged to participate in larger and more extensive developments.

MURAL PAINTING ESSENTIALLY INDIAN FORM

In his book on the Ajanta Caves, to which I have referred, Griffiths included a plea that the rediscovery of the aptitude of young Indians for a form of art—mural painting—which is still congenial to the Oriental temperament and hand, should entitle Indian students to be given work of the same kind on an original basis. This conclusion was only given practical effect in recent times when the Class of Mural Painting was founded in the Bombay School of Art through the keen interest of Lord Lloyd, when that well-known admirer of art, was Governor of the Province. This class was based upon scholarships, and supported by other improvements, including more advanced training from nature in painting and sculpture, as well as closer study of Indian design in all sections of the school. The object of the class of Mural Painting has been to guide rather than to instruct art students of special capacity towards applying the remarkable Indian talent for space-filling and design to the decoration of buildings; and the class is based both on the study of the past triumphs in Indian art in this direction, and the urge of modern requirements.

All methods of instruction in art in Western India are greatly facilitated by the fact that the greatest monuments of Indian sculpture and painting are to be found in the Bombay Presidency, or the adjoining Indian State of Hyderabad. Unrivalled shrines of Indians art—the Ajanta the Ellora and the Elephanta Caves—are all within easy distance of Bombay and frequently visited, of course, by our students. For a practical rather than a literary note has always characterized art in Western India. These local advantages bring us to a point which should not be lost sight of while we are considering the subject which is too often and too summarily described, as "Indian" art—namely, the vast size of India, the great distances, and the divergence of manners, customs, languages and methods of artistic expression between far-separated districts. You cannot correctly speak of Indian, art as split into two camps of Calcutta and Bombay, as Mr. Havell does; for art is split into a thousand camps in India, and this fact is at once the artistic strength and fascination of the country at the present time. I have seen no country which can compare with India for the diversity of its peoples and the protean aspects of their art, in the widest sense of the term; and any attempt to make Indian artists as a whole conform to the style of any artist or school, however interesting, is fantastic and out-of-place. India, in fact, should be visualised as an inexhaustible mine of art and Western India as but one of its richest veins. In that part of the country, the craftsmen, though extremely poor and disorganised, are still producing their beautiful things, such as, cotton, weaving, carpets, calico printing, pottery and tiles, embroidery of many kinds, inlaid work, ivory and wood-carving, cabinet making, lacquer, metal, jewellery, stone-cutting, etc., etc. The people's talent for craftsmanship is the foundation on which the Bombay School of Art has been erected, and in that school the sons of the craftsmen take their training, being taught to work not only from a model, but also from drawings, which is an advantage they do not secure outside the school of art.

I have indicated that the present system of training in the Bombay School dates from the re-awakening of public interest some fifteen years ago, since when the idea of absolute freedom for Indian art students in India, so far as art education is concerned, has been strongly advocated through this movement. The reproach that everything done to bring India into closer touch with world opportunities is de-Orientalising Indian art—that, however good our students' work is, it must not be classed as Indian because certain protagonists of the New Bengal school choose to interpret the word in a very restricted sense; and the combating by critics who live far outside the area of our work, and who never see it, of the constructive ideas put forward from Bombay in recent times, have compelled the workers for art in this very senior province to reply in some degree, though with considerably less asperity. A factor that needs emphasis is that while in recent years the Bombay Presidency has published comparatively a few books on art, it has produced practical evidence of the strength of public opinion on the subject, such as, no other province in India has approached. The reality of this enthusiasm as contrasted with literary fashions which have too often passed for the current coin of Indian opinion where art is concerned, has been demonstrated by the agreement of both nationalist and official organs of public opinion on this subject, which is, I think, the only subject on which they do agree! and by the enthusiastic public demonstrations which have occurred whenever the Bombay School's existence has been seriously threatened. It should also be remembered that the Bombay Movement in its strongly progressive form is comparatively young; and that the new Bengal School had to meet the determined hostility with which we were confronted from the very outset. The School has fortunately survived the onslaught, and is to-day engaged in blazing a trail for the discovery of new modes of expression in art, whereas the new Bengal School reached the end of its development on the extremely narrow lines its supporters have advocated some fifteen years ago. Bombay has begun the vital movement towards restoration in Indian art, not in a negative process of exclusion, but by an inclusive synthesis.

It was this province which bore the burden of the attempt to secure opportunities for the Indian art schools and for Indian artists in the decoration of New Delhi. Members of this Society would recall the occasion when, under its benign aegis, a conference was held on the subject at Wembley and how Lord Lloyd, who had lately finished his term of office as Governor of Bombay, voiced Bombay opinion on the subject of utilising New Delhi to a moderate extent for the benefit of Indian painters. A lot of work was needed subsequently to secure this encouragement, in which eloquent leaders from Western India, like Sir Phiroze Sethna and Mr. M. R. Jayaker, and that most constructive of art critics, Mr. Kanaiyalal Vakil, among many others, played a strenuous part. It is one of the interesting features of this Movement, and a great compensation, that the Bombay School has enjoyed support not only from public leaders in Bombay, but from Governors of that Province. Lord Lloyd, whose wonderful flair for genuine art patronage and work for the Bombay School, has caused him sometimes to be compared with Marshal Layutay, the gifted reviver of the arts and crafts in Morocco, was succeeded by Governors who have been invariably most sympathetic and helpful, Sir Leslie Wilson, Sir Frederick Sykes, and the present Governor, Lord Brabourne. All these efforts were long overdue and greater ones are needed. For we are aware of the indigence of the Indian craftsman; we believe that there is a market—an Indian and a world market—for the Indian arts and crafts, and that no opportunity should be lost in that country for encouraging the decorative arts or those more realistic forms of art which modern conditions have produced in portraiture, landscape painting and commercial art. For that reason, Bombay has welcomed the suggestion of the India Society, for holding an exhibition of modern Indian art in London, because this enterprise will strike a new note by revealing in London not only one or two schools of Indian painting, but a glimpse, confined of course with the limited scope and capacity of this exhibition, of what many different districts in India are doing. This is sure to provide fresh impetus for many thoughtful commentators in England, and will I hope, interest a great many people in this many-sided subject. But, naturally, the claims of modern art in Western India do not rest upon any collection of pictures, sculptures and architectural drawings, however careful and conscientious the regional committee which selected the works has been. That Committee for Bombay includes representatives of the several art groups—the Bombay Art Society, the Art Society of India, the Architectural Association and others; and these societies, of course, include professional artists, some of whom have links with an older regime. For instance, the veteran Parsee artist, Mr. Pestonje Bomanji, is still with us, who was a student under Mr. Lockwood Kipling and remembers his famous son, Mr. Rudyard Kipling, who was born in a house in the school garden, and who occasionally made his youthful presence felt in various lively ways. The Bombay Committee of Selection also comprises the Chairman of the Board of Trustees of the Prince of Wales Museum, which has undoubted influence upon art in Bombay through the fine collections bequeathed to the Museum by the late Sir Ratan Tata, and his brother, the late Sir Dorab Tata, and considerably augmented by Lady Ratan Tata's munificence. The Tata Collections play their part in art education, for they contain many fine examples from Europe, as well as from Asia, and are very popular with the public.

RECOGNISED ACHIEVEMENTS

With reference to this subject of the realistic as well as the decorative aspects of painting and sculpture, it is interesting to record that only last year one of the past students of our school, Mr. R. P. Kamat, who is, I hope, here to-night, won the biennial Gold Medal and a travelling studentship for sculpture at the Royal Academy Schools, after only two years in that institution. While two other holders of the Bombay School's diplomas, Mr. Acharekar and Mr. D'Cruz, had the honour of being commissioned to paint a portrait of the Viceroy, Lord Willingdon, and the Commander-in-Chief, Sir Philip Chetwode; so that you see the life classes of the Bombay School are neither negligible nor supererogatory in India at the present time; and we gratefully acknowledge that patronage is kept alight by such timely examples from such exalted quarters. I have mentioned very few names because however many supporters of the Bombay Movement I were to tell you about, there would be bound to be far more omissions, and you must try to visualize the natural variety of support which this Movement has fortunately obtained and which has made it live, not as a mere literary fashion, but as a vital expression of national feeling for art.

PERMANENT BASIS.

Art in Western India rests finally upon that permanent basis of circumambient beauty which surrounds one in that country like a sea of light. In my remarks to-night to which you have been so good as to accord your kind attention, I have had to deal with practical difficulties surrounding a subject which, in its inmost essence, is not 'only' a practical theme. The country of which I am chiefly speaking is itself the basis of our artistic faith; and I only wish that I were able to transport you with me to the scene which is the fertile soil for budding art revival and progress, because I do feel that a sight of Western India would give you far more confidence in the vital fact that

I should like to bear my tribute most cordially to the India Society's resourcefulness in organising this Exhibition, in which the Chairman, Mr. de la Valette, who is also the accomplished organiser for the Royal Academy of its forthcoming exhibition of Industrial Art at Burlington House, has taken a leading part, and to Mr. Richter, the talented and no less tactful honorary Secretary of the India Society, for all that he is doing to make this matter a success. In the past Bombay has sometimes agreed with the India Society and sometimes differed from it; but so far as differences between us are concerned, I think Mr. de la Valette will admit that they have not been on the fundamental question so much as on burning topical ones. The object of the India Society is to help art in India; and as I envisage this Society's future, I can see in it an increasingly valuable intermediary and interpreter of Indian ideals to Europe—an active advocate of patronage and technique, as the only best gifts which the West can offer India to-day and a disseminator of the gospel that art is at least as important in India as politics, and that the world; and India itself, stands to gain by the fuller recognition of this wonderful cultural asset of our Empire.

With your permission, ladies and gentlemen, I shall now, if somewhat tardily, acknowledge the principle that deeds speak louder than words by showing on the screen a few slides of some recent work executed by the students of the School of Art, which I happen to have with me and which the India Society have kindly allowed me to display to-night.

DISARMAMENT TALKS

Water--Polo Match; America v. Japan. (Courtesy: "Mucha", Warsaw.)

In the (not very) Pacific Ocean. (Courtesy: "Izvestia", Moscow.)

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Gita: The Logic Of Life

(BY DHUNDIRAJA SHASTRI VINOD, M. A.)

The fundamentals of life cannot be grasped by inferential knowledge. Inference is always mediate and can never contact beauty directly. The Logic of Life is beyond, above inference which it does not lack but includes and transcends. Our self-khowledge cannot be reached by inferential syllogisms. In fact every conceivable syllogism is rendered possible by self-knowledge. Even a denial of self must first post the self. Shankara says: "Self is the nature and basis of even one who denies it"; or as Descartes pointed out the doubter is beyond all doubt. The Logic of Life rediscovers the Self. Intellectual logic deals in static concepts and therefore necessarily fails to contact Reality which is throbful, dynamic, purposive and evolutional.

According to Kant Art gives us a general purposiveness "without the representation of any special purpose." Spiritual life is the highest form of art and therefore it too has none of the particular interests but it does have a general "Disinterested" ("Nishkama") interest in all aspects of Reality. Indeed the interest power of spiritual life is far more intense than that of personal life because it hasn't the inhibitions of negative feelings like hate, contrariety, disappointment, etc. Spiritual life is essentially positive and concentrated. Disinterested action is the single law of the Higher Logic which the "Gita" propounded to Arjuna who was self-divided and disintegrated even as the India of his day had been. Arjuna is only a symbolic representation of the agnostic, selfish, unspiritual mood into which the then India had worked herself. He was the expressive vehicle of a national agony, the voice of a common calamity, the speaking caricature of a bewildered age.

ARJUNA PSYCHOANALYSED.

If we psycholanalyze Arjuna he reveals a fear-complex generated by an excess of the egocentric ideation. He shows the loss of the Security sense which a normal rational man is endowed with. The growth of "Ahankara," paradoxically enough, strengthens our weaknesses; the more self-centered we are the less is our self-dependence less our courage, our power to resist. In saying that he feared the death of his kith and kin Arjuna ill conceals, or psychologically speaking, forcefully reveals his fear of personal defeat and personal death. Of intellectual logic Arjuna was a pastmaster. The "Gita" refers to his 'Prajna-Vada" fallacious logicisms. He badly needed a glimpse of the higher Logic, the Logic of Life itself—not of bare propositions. Shri Krishna brought about the necessary inner adjustment of Arjuna and of the Indian Nation of his time by revealing the higher logic of Life in the from of the "Bhagavad-Gita."

THE PROCESS.

Higher Logic is above intellection, superior to passing perceptions and ephemeral values. Its Movement is governed by the inner urge of the cosmical evolution. Its laws are concrete, so to say and remain unintelligible if couched in words and propositions. To understand those laws is really to experiment with Life itself. At the outset one must concentrate on the universal nature of experience, so that Life begins to reveal its own laws of movement. The "Gita" teaches us that we are only instruments ("Nimittamatra"), just the revealing aspects of a Process. We are ignorant victims to a fallacy in that we finitize that Process and pick ourselves out as discrete entities separable from the whole stream. Of course, we are potent and substantial instruments, co-operative phases, and not just the straw that drifts along with, and because of, the stream. But the moment we become egoistically conscious of our glorious, co-operative, presence and position, we immediately lose our infinite, supra-Ahamkarik nature. The process is the Fact. We are, so to say various propositions attempting to describe that Fact, various notes composing the supreme song, various terms and rhymes constituting and perfecting the Poem. The Process is the Major Premise secretly carrying the conclusion and we are all minor terms and premises taking our start from and fulfilling our being in the great Syllogism of Reality. I describe Reality as a Process only to emphasise its dynamic, living, and impersonal nature; We need not mix this symbol with our known temporal processes. The Gita has specially stressed the Infinite nature of this Process.

LEELA

Intellectual logic lacks the art-element which is a feature of the Higher Logic. Art awakens a consciousness, a vision of Reality. Intellectual propositions distort an experience into its lifeless bones. Any intellectual process will eventually be a bondage—maybe a bondage to Sattva as the Gita says.

But the Consciousness transcending the 'three gunas" (Trigunateet) carries with it the higher spiritual art-values of harmony, proportionateness, utter eradication of egoity. The message of the "Gita" is far more practical than abstract. India of To-day, as Arjuna of five thousand years ago, needs an inner adjustment. The simplest yet the most practical and the most powerful teaching of the Gita is to accept life as a co-operative aspect of an impersoal, ever-perfecting Process. As individuals or nations let us not live as separate, discrete, circumscribed entities. This requires a sense of detachment which will result by viewing the whole process as a game as "Leela," "The Play's the thing," not the score that is made. To realize higher logic, we must learn to live in the spirit of consecration—which is true art, we must learn to live as correlated aspects of a single reality which is true religion; we must learn to live as organized forces of disinterested action which is true science. Our life should thus become a living 'Synthetic' proposition of consecration, love, and disinterested service.

This Harijan Children's Band distinguished itself at the Bombay Municipal School Children's Health Day Celebration on Sunday last.

A HISTORY OF HUMAN PROTEST

From Amos To Lenin And Gandhi

The Great French Revolution

"VOLTAIRE"

(BY PROSCOS)

History is not a process of gradual rhythmic evolution where man learns by age the art of world government; but he reels like a drunkard on the ladder of progress reaching great heights in Art, Science and Learning, only to fall again and again to leaser levels of moral bankruptcy, ignorance and superstition. Man reached the zenith of culture and civilization in the times of Hermes in Egypt; Gautama in India; Plato in Greece; and during the ennobling periods of the Renaissance in Italy; the Reformation in Germany; the great moral stir preceding the French Revolution, the progress of science in the industrial revolution; and during the last one hundred and fifty years culminating in the Soviet experiment to organise mankind on a scientific basis.

It is difficult to trace the highest points in the curve of civilisation and progress, but of all the great periods of man's triumps, three emerge the greatest—The intellectual and cultural awakening in Greece after Plato, the great intellectual awakening preceding the American and French Revolutions led by the great Voltaire, and the tremendous rise of man's powers and control of nature during the industrial revolution with its great prophet Karl Marx. These three pioneers and leaders of human thought widely differed from each other, becoming the time and circumstances in which they lived Plato the philosopher and Utopian, dreamt of man's prosperous future on a basis of Reason; Voltaire, a product of feudalism, was the torch-bearer of Liberalism and individual liberty; Karl Marx, witnessing the tragedy of unplanned Capitalism, was the great apostle of Communism, realising the tremendous potential energy of the working classes of the world.

AWAKENING AMONG FRENCH MASSES

With the great cry of liberty raised by the pioneers in America we close a Chapter in human history. France in less than a decade takes up the torch of progress, and lights the world to Democracy. We had witnessed the rise of the Grand Monarchs and their struggle for power with the feudal lords and aristocracy in England, France and Germany. The French "Jacqerie" did not end decisively for either of the contesting parties, but the King thought discretion to be the better part of valour and removed the burden of heavy taxation from the backs of the rich, to place it on the already starving victims of feudalism. The poor gave all, but not enough to maintain the splendour of the Court and the glory of gay Versaile, or to satisfy the greed of the masters for new lands leading to more wars. The King was bankrupt, the people starved. Hunger riots spread from Paris to other towns, the soil was ripe for the seeds of a great Revolution.

It is often believed that the Great French Revolution was the work of hungry mobs who ran away with their furies to burn and destroy the properties and powers of the ruling classes. This is entirely erroneous, for as in all great revolutions, a wave of learning and thinking preceded the great conflagaration. The masses were stirred to revolution and action by the immense intellectual awakening of the middle classes. It is impossible to state here the great and small contributions to the cause of the Revolution by thinkers like Voltaire, Spinoza, Rousseau, La Mettrie, Helvetius, Diderot, D'Slembert, D'Argenton; Montesquieu, Hume, John Locke,

SPINOZA.

Adam Smith and Turgot. They awakened a slumbering people to the rights which were theirs and to the miseries and injustice under which they toiled for their masters, whose gay lives and pompous dresses were hiding the bare skeleton of the people.

VOLTAIRE

The voice of Human Protest found a tongue in the great Voltaire. Though not a revolutionary by conviction and a mere Liberal by profession, he was perhaps the greatest champion of his age of individual liberty. A ruthless enemy of superstition and the Church, and apostle of Reason against credulity, a lover of justice, a friend of the weak and the oppressed, international and humane in outlook, he was perhaps the brightest mind which walked the earth fought with his wits, and "annihilated with laughter." He toiled for mankind, with many human faults, for eighty three years; and produced ninety-nine volumes of his works on philosophy, drama, poetry, novels history and politics. There was no subject under the sun which he did not touch always appealing to reason against custom, tradition and superstition; challenging mighty monarchs like Louis and Fredrick, who dreaded him and yet flattered and worshipped him, exiled him, imprisoned him, banned and burnt through the public executioner almost every one of his great works and at last confessed to be vanquished by a pen which knew no mercy, and an invincible genius which could not be proved wrong.

Francis Marie Arouet known to history as (Voltaire) was born in Paris in 1694, the son of a stupid and rich aristocrat. His mother died as soon as he was born, and thus deprived of Nature's richest gift to man, he entered a world at which he laughed, and eventually learnt to despise. He wrote poetry at twelve, and learnt from his Jesuite masters "the art of proving anything, and therefore at last the habit of believing nothing." (The fundamental doctrine of Liberalism. "He learnt his sceptism along with his prayers." His brother went to the gallows persisting in marrying a Jansenist against the law. His father, finding his second son no worthier than the first, exiled him to a distant village and then sent him with an ambassador to learn the ways of life.

PRISON AND EXILE.

The 'madcap' boy went to Hague to fall in desperate love with a girl for several weeks. Recalled to Paris, he came to witness the funeral of Louis XIV. The monarch, becoming his position, died insolvent; and as the young king was not in age, a Regent was appointed, who proceeded to sell half the number of horses in the royal stables to replenish the treasury. At this our young hero remarked "how much more sensible it would have been to dismiss half the asses that filled the royal court." Two indiscreet poems about the Regent landed him into the Bastille in 1717, "where he saw life from the inside" for eleven months. He was released with a pension, and Voltaire (the name he adopted for his serious poems written in prison) wrote thanking the Regent "for so taking care of his board, and begging permission hereafter to take care of his lodging himself."

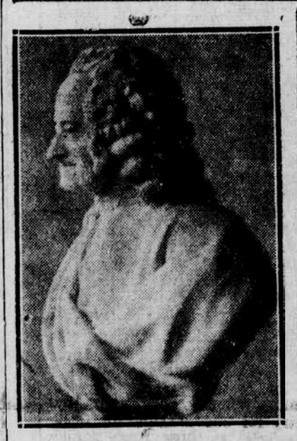
His first play "Oedipe" was a ruthless attack on the clergy.

"Our priests are not what simple folk suppose;
Their learning is but our credulity."

He wrote "His Call to Reason" against superstition was a challenge to the very gods:

"Let us trust to ourselves, see all with our own eyes;
Let these be our oracles, our tripods and our gods."

His poetry brought him fame, his plays brought him a name. For eight years he was the hero of gay heroines. But the Lords of France could not stand the reputation of a mere untitled genius.



VOLTAIRE.

A public insult, a quick retort, an attack in the street by hooligans, and a challenge to a lordship to a duel, sealed a three years' exile to England. Chance or mischance has always given an opportunity to all geniuses of the world to undertake a pilgrimage to this centre of free thought. Here also men are taught to think freely to find ways to deprive others of their right to freedom in distant lands. Voltaire soon learnt the English language, but was displeased to find "that plague had only one syllable, and ague two; he wished that plague would take one-half of the language, and ague the other half." Later when he learnt German he wished "the Germans had more wit and less consonants." Allowed to return to Paris in 1729, he found himself threatened by the Bastille by his publication of "Letters on the English." Here he praised England and declared France to be an unworthy abode for free men. He, however, escaped, "and not alone, but with another man's wife."

WAR ON SUPERSTITION.

The Marquise of Chatelet was twelve years younger than him, and was a scientist and a mathematician. Cirey, his new home, became a centre of pilgrimage for the geniuses of the world. He became an exponent of Newton, and made good use of his acquaintances with England's greatest writers. Invited to Germany, he became the comrade of Fredrick the Great. Quarreling with him, and his wife having taken a third husband, he was returning to France when he was again exiled for his "Essays on the Morals and the Spirit of the Nations," which was "the most ambitious, the most voluminous and the most daring of his works." Here he declared history to be a "mere picture of crimes and misfortunes." He extolled China, India and Persia to the chagrin of the European elite. He now made Ferney, within the Swiss borders, the intellectual capital of the world.

Persecution and disillusionment made him a pessimist. The earthquake of Lisbon in 1755 took 30,000 lives on All Saints Day. When the Church attributed this calamity to the sins of the faithful, he was furious and burst into a torrent of ridicule. "Either God can prevent evil and he will not," he thundered, "or he wishes to prevent it and he cannot." To him the world was dreadful. "Thus the whole world in every member groans, all born for torment and mutual death." He visualised mankind as merely "Tormented atoms in a bed of mud, devoured by death, a mockery of fates."

Then came the Seven Years' War, a struggle "to win a few acres of snow." He was against war, and he waged a holy war on war. In his "Micronegas" he told a representative of Saturn of "100,000 animals of our own species, covered with hats, slaying an equal number of their fellow-creatures who wear turbans." He further attributed these wars "upon those sedentary and slothful barbarians who, from their palaces, give orders for murdering a million of men, and then solemnly thank God for their success."

ENEMY OF CAPITALISM.

He was an enemy of Capitalism in its birth pangs. In his "Candide" a colonial slave explains how, when "the mill snatches hold of a finger, they cut off a hand; and when we try to run away, they cut off a leg..... This is the price at which you eat sugar in Europe."

Voltaire was gay, he smote with laughter and destroyed his enemies with ridicule. But a single incident turned his life. In 1765 a young man named La Barre was beheaded, and his body was flung into the flames while the mob cheered, for the alleged crime of mutilating crucifixes and for carrying in his pocket Voltaire's "Philosophic Dictionary." The change came. "This is not a time for jesting, wit does not harmonise with massacres," he wrote. He sent forth a clarion call, "Come brave Diderot, intrepid d'Alembert, ally yourselves..... overwhelm the fanatics and the knaves, destroy the insipid declarations, the miserable sophistries, the lying history,..... and the generation which is being born will owe to us its reason and its liberty." The call was answered.

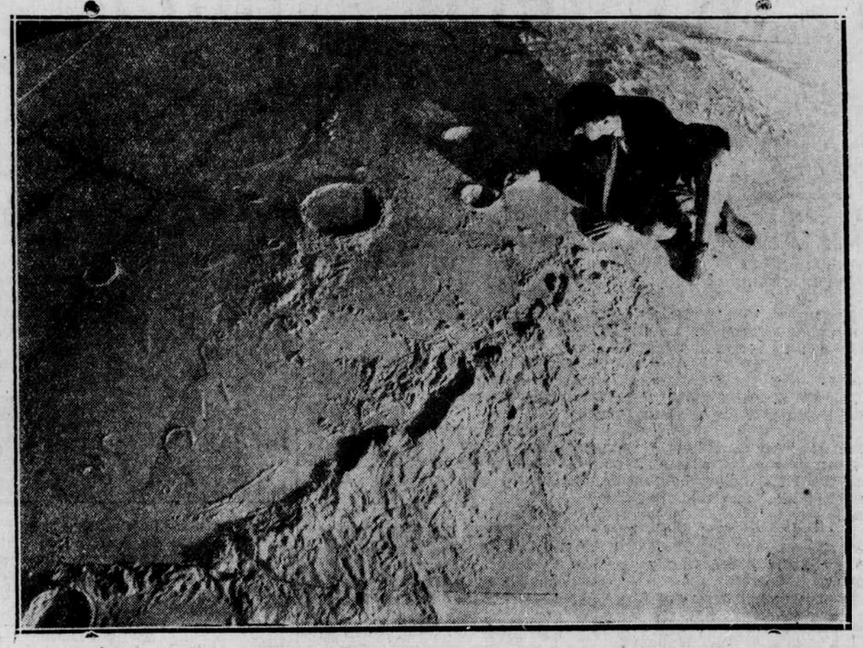
The Pope was shaken. He sent Mme. Pampadour with an offer of a cardinal's hat. He bluntly refused telling her, "The man who says to me, 'Believe as I do, or God will damn you,' will presently say, 'Believe as I do, or I will assassinate you.'" His books were now read by thousands, including the clergy. He told the masses, "Men led by your labours in a comfortable idleness, enriched by your sweat and your misery, struggled for partisans and slaves; they inspired you with a destructive fanaticism, that they might be your masters; they made you superstitious, not that you might fear God, but that you might fear them."

His challenging ideas were echoed by La Mettree and Diderot.

EMBODIMENT OF SPIRIT OF REVOLT.

In politics Voltaire was not a revolutionary. He never attached great importance to politics, a frailty common to many philosophers. It cannot be said that he inspired the ideas which represented the Revolution. He championed the cause of the poor, he demanded for them justice, but he firmly believed "that education alone can enfranchise." To him "Society is a growth in time, not a syllogism in logic." He was for encouraging private property, because "it gave personality and an uplifting pride." He never advocated any form of government. "Ask the rich for an answer—they all want aristocracy. Ask the people—they want democracy. Only the monarchs wanted monarchy." To him it did not make any difference if a poor man was "devoured by a lion or by a hundred rats." He mercilessly condemned and criticised the Government of his time; but he relied for social salvation "on freedom of thought and individual self-culture, rather than on a revolutionary change." Voltaire did not cause the revolution, but he was the very embodiment of the Spirit of Revolt, of Liberty, Equality and Fraternity. It was left to Jean Jacques, Rousseau and the Encyclopaedists to fan into flames the smouldering embers of the Great French Revolution.

THE MAN ON THE MOON



Roger Hayward is pictured on the cratered surface of a 38-foot moon that is being assembled for the new Griffith Observatory in Los Angeles. It was built to an exact scale from photographs taken through the Mt. Wilson 100-inch telescope. The model will be seen by spectrograph which will give the illusion of being in a stratosphere ship 600 miles above its surface.

"FINEST FIGHTING RACE"

British Admiral's Claim Not Very Original

That the Germans make great soldiers every one knows, including the Germans. That the Japanese make great soldiers, no one denies, certainly not the Japanese. That the Americans make great soldiers no one needs to be told above all no American. Every nation in existence, apparently, is convinced that its warriors are superior to the warriors of any other nation, observes the "Literary Digest."

Vice-Admiral George K. Chetwode, a good Englishman, believes England's warriors are the world's best. "The English people descended from a unique stock," he says, "and, as a result, are the finest fighting race known."

And so they may be. It would be as difficult to prove that the English are the finest fighting race as to prove that they aren't, and it is questionable whether the end-product would be worth the effort, in any case. Probably it is well enough for Vice-Admiral Chetwode, a fighting man, to believe that the fighting men in his country's service are without peer on earth. But the point to be made here is that his statement lacks originality. It is not news when a citizen of any country calls his nation unrivaled on the field of war. It might be news if he didn't.

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THE ALL INDIA CHILDREN'S ASSOCIATION

Incorporating Balkan-ji-Bari

[MOTTO: Education and Entertainment]

My dear Sisters & Brothers,

You will all be glad to learn that Mrs. Hansa Mehta has also been elected on the Board of Directors or our Children's Association. The two other members on this Board here at Bombay are Messrs. S. A. Brelvi and Shewak Bhojraj. All of them have accepted the post, so now we shall be able to do something practical and carry on the work in right earnest.

It may be interesting for you to know that Syt. Gijubhai of the Dakshnamurti Karyalaya, Bhavnagar, happened to go to Karachi last week. He visited there our Balkan-ji-Bari meeting on Sunday, and was explained the activities of the Children's Association by Joint Secretary, Syt. Ram B. Motvane. He also saw the Pushpa Bhavan, our school for children from 3 to 6 years of age, managed by our President Shri Parvati T. Gidvani, who is also the Principal of the School.

Syt. Gijubhai was so much fascinated by the work that is being done in Sind for children since last 8 years, that he could not but compliment the workers on their noble achievement. He expressed that there was no other children's organisation in the whole of India to compete with this institution. Yes, that is why we like to extend our activities, and not restrict ourselves to Sind only, but have it expanded throughout India.

It gives me great pleasure indeed to receive letters from children, who seem to be more enthusiastic than I am to start our activities at once. But I shall request them please to wait. There is no question of making haste We can progress slowly, but the progress should be steady. Let us have everything on firm basis. In the meanwhile let us be content with this "Corner," and our connections through correspondence.

* * * *

A FEW JOKES.

Bro. Gridhar will get 8 annas for this:—

Govind's aunt had given him three apples for himself and his sister Anandi.

Meeting Govind later, his aunt asked him if he gave two of the apples to Anandi.

"Oh, no, auntie!" he replied. "They would not come out even, so I ate one first and divided the rest."

* * * *

CERTAINLY NOT.

Sis. Sidhu will get 8 annas for this:—

The inspector examining a class in Geography asked a small boy: "Now Sonny! Would it be possible for your father to walk round the earth?"

"Nor sir!" replied the boy, promptly.

"Why not?" asked the inspector.

"Because he fell down and broke his leg yesterday," was the answer.

* * * *

DECLINED WITH THANKS

Bro. Pradhan will get 4 annas for this:—

There once was a huge chimpanzee
Who lived in a very tall tree,
And he said, "It is true
I was asked to the zoo,
But a life full of freedom for me"!

* * * *

A BARKING DOG

Sis. Sundri will get encouragement for this:—

The dog was barking furiously, and Balram hesitated at the garden gate. "He's all right!" called out Balram's uncle. "Walk straight past him. Remember, a barking dog never bites."

"Yes, uncle," replied Balram. "But how am I to know that he won't stop barking?"

* * * *

WEIGH CAREFULLY

Bro. Benedict will receive encouragement for this:—

The lawyer addressing a class of aspirants for legal honours, sought to impress them with the necessity for weighing carefully the exact meaning of testimony. "For example," he said, "supposing I told you that three frogs were sitting together on a log, and one decided to jump off, how many frogs do you think would be left on the log?"

"Two!" cried the class.

"Wrong!" corrected the lawyer. "The frog I specially referred to only decided to jump off?"

* * * *

THE PUZZLING BANNANAS

Sis. Indra will get 8 annas for this:—

Here is a little problem which will puzzle many sisters and brothers. Start by saying that a boy named Manek had six bannanas, some of which he gave away in this manner:

Gave 2 to Rama, which left	4
Gave 1 to Ruki, which left	3
Gave 1 to Prem; leaving	2
Kept 2 for himself, which left	0
6	9

It will be seen that the totals are different, and it looks as if, in a mysterious way, the number of bannanas had grown to 9 in the distribution. Of course the figures in the right hand column only represent the number of bannanas that were left after each distribution, and have nothing to do with the total quantity of the fruit.

* * * *

MAKING ICE

Bro. Graham will get 8 annas for the following interesting experiment:—

Like to make ice by blowing? Roll up a large sheet of blotting paper to form a tube with a diameter about an inch, and paste down the edge of the paper. With scissors cut three inches of one end of the tube into narrow strips so that a fringe is formed.

Soak the fringe in methylated spirit and then blow down the tube, being careful of course not to inhale the evaporating spirit. There is no need to blow hard, the aim being to keep up a steady current of air. Soon the fringe becomes stiff and coated with hoar frost.

The explanation is that methylated spirit evaporates very quickly, and the process goes on much more rapidly owing to the current of the air, thus producing a low temperature that actually falls to freezing-point.

* * * *

REPLIES.

Bro. K. Sankar (Matunga): As desired by you, we have despatched to you 12 companions' forms and 12 information leaflets. If you require more, please intimate to us and they will be sent to you immediately. But you must go on returning the filled up forms as soon as possible. We are happy to see that you are taking an active part in the organisation.

Sjt. Ram B. Motwane, B.A., our energetic Jt. Secretary and Treasurer at Karachi.

Can you say what things are there in this picture? And why don't you see them clearly? Any students, girls or boys studying up to Matric, can try for this competition. Send your answers within a fortnight, to:—

DADA—"GULISTAN", Khar, Bombay.

We would be so glad to start a Branch or at least a Group of the Association at Matunga, but some elderly person must be found out to take up the responsibility of managing it. Till this arrangement may be made, you can meet amongst yourselves and try to have the best of time. Keep us informed of your activities, and we shall be pleased to guide you.

Bro. Hari Prasad Thakore (Ahmedabad): We are glad to see that you wish to become an associate. The required form has been sent to you. But, you see, the Associate's duty is to help the organisation. How would you do it. Why not interest some children there and form a group?

Bro. Bhagvanlal A. Rindani (Ajmere): Thank you for the companions' form, which is now rightly filled in. We will send you the certificate in due course of time.

Sisters Indu and Krishna and Brothers Manohar and Edward (Bombay): The required information and forms have been sent to you. It will be very good if you interest some children in your vicinity and ask them to join the Association. You would form very nice groups.

* * * *

CHILDREN'S ASSOCIATION.

When children apply for the forms, they should please mention their age. For, children upto 12 years only can become members; those from 12 to 16 years can become Companions; and the youths of 16 and over can become Associates. There are separate forms for all, and it becomes very difficult for us to know which form would be useful to the applicant.

All the same, to see that our sisters and brothers do not get disappointed, we have been despatching to them both the forms, with a request that they will kindly return the one, which is not useful to them. I hope therefore they would kindly do this and not let the other form be wasted uselessly.

It is wonderful that some have not at all returned the forms duly filled in. One cannot understand what has caused them delay. But if per chance they have spoiled the one, let them send for another, and we shall be glad to forward it to them.

Those who have returned the forms with fees will be sent certificates within due course of time. Intimations of the receipt of their forms and fees have been sent to them separately also. So they need not be impatient to feel that their letters might have been lost.

And please when sending in your contributions also, let us know your age. And write always with ink and on one side of the paper only, as clearly as possible. Write your address legibly.

I will not forget it. Next week we shall have Christmas, and our Christian sisters and brothers will have the happiest time of the year. Let us all be happy along with them. Well, more next Sunday.

Address and communications to:
DADA,—"Gulistan,"
Khar, Bombay.

All Good Wishes from
Your loving
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OILDOM'S KING GOES SOUTH

John D. Rockefeller Sr., is bantering with the press after leaving the train that brought him from Lakewood, N.J., to Ormond Beach, Fla. The 95-year-old oil magnate took the journey in good spirits. He told the reporters that he was glad to be back.

FIVE YEAR OLD "BABY SAMSON"

Charles Louis Fuchs, five-year-old "Baby Samson of the Bronx," put on his regular birthday show for New York reporters a few weeks ago, capping it by lifting a ninety-pound bar-bell. Charles (says the "Literary Digest") weighs fifty-one pounds, has a chest measurement of twenty-seven inches; neck, twelve and one-half inches; biceps, nine inches. At birth he weighed eight and one-half pounds. At the age of three he could lift a fifty-five pound weight, and at the age of four, seventy-five pounds. His father, a gymnasium instructor, hopes that some day his son, whom he calls "a tough little egg", and "the apple of my eye", will be the strongest man in the world. Charles's mother says he loves cereal, eggs, cheese, butter—and spinach.

C. L. FUCHS.

Gita—A Book On Psychotherapy

(Continued From Page 9)

(Continued from Col. 7.)

sub-divisions that issue from it, are the branches, twigs and tendrils. It is perishable like Asvattha as it refuses to function when the body dies. In this interpretation I am not suggesting anything out of the way nor do I suggest any new meaning to the word Avyayam, though at first sight it may appear to be so, as we are trained to believe and accept all that is old. The whole of the 15th chapter of the Gita is descriptive of the abstract function of the nervous system, the knowledge and working of which was highly essential to Arjuna to understand the introspective teachings of the Gita.

Arjuna has based his inactivity on the impressions of the physical forms of those gathered to oppose him, taking them to be a reality. Sri Krishna exposed to him the hollowness of his arguments and created doubts in his mind about his convictions. He also withdrew his conscious mind from the surrounding objects of sense and explained to him the physical process of steadying it within his own body by establishing a control over his nervous system which was responding irregularly to the mis-spent energy of his conscious mind. Arjuna's physical mind was then merged into the intellectual mind, the subconscious, with which it had broken connection by pointing the process of meditation. The homogeneity of his mind was thus restored to him. Had his Master stopped at this stage only in his sermon, Arjun could have taken up his bow and fought the battle, but he had the welfare of his pupil at heart and was aiming at his liberation. The issue of the battle would have worried him and bound him to the cycle of successive rebirths. He had, therefore, to preach him the ways and means to reach the goal of liberation and the most suitable way suggested by the Master for the men enveloped in wordly existence, was action without an eye for the result (Nishkama-Karma).

I have in this article given only a bare outline of the teachings of the Gita on the basis suggested. For a detailed exposition of the same I would refer the reader to my book Bhagavad-Gita: An Exposition (D. B. Taraporewala & Sons, Fort, Bombay).

pendently of each other. The applicability of the sermon is universal and eternal in those average type of individuals whose mental mechanism gets disturbed. The Gita is thus a book on psycho-therapy and the process of cure it teaches is even superior to the present-day method of Psycho-analysis for it does not try to bring to consciousness the causes of the conflict to effect a cure, but it straight off tries to achieve the end by the process of psycho-synthesis. To discover the cause of the conflict between the two phases of mind is not often sufficient to solve it; sometimes the discovery makes it even more acute. To liberate repressed energies is not enough, for if proper measures to have them duly utilised and harmonised are not taken, they might cause more trouble than before. Knowing this fact, his Master never for a moment tried to probe the causes of conflict, nor did he make any effort to bring them to his consciousness. He knew that the spiritual nature of the man contains the seed of all conflicts and requires a broader, higher, and more comprehensive method—a method which could only be found in the Bhagvad-Gita.

TRADITIONAL INTERPRETATIONS.

If this analysis of Arjuna's behaviour on the battlefield be acceptable, it is but right to elucidate the verses of the Gita in this light alone so as to make them appear in their proper perspective. We shall have to break the tradition to put a new interpretation on some of the words in the Gita without going out of the way to give new meanings to them.

The Acharyas of old in their most learned and illuminating commentaries on the Gita have not accepted this analysis as the main basis for elucidating the teachings of the Gita and thus have brought their own subjectiveness to bear on it to bring about Sannyasa, Dasya, Bhakti, Mukti, as the prominent results of its teachings—results which are in themselves dependent on the varying degrees of higher synthesis of mind, the "Spiritual Psycho-Synthesis."

This spiritual synthesis they tried to expound without any reference to the structure of the body. This is perhaps due to their ignorance about the anatomy and internal working of the body. They achieved their end by observing the working of the universe visible outside and drawing deductions therefrom. Had they the knowledge of the construction and working of the structure of a body that connects the mind with the physical form they would have put a different interpretation on the word Asvattha occurring in the 1st verse of 15th chapter of the Gita. Asvattha in its traditional interpretation as tree of worldly Samsara bears no physical relation to the mind and to imagine it in its abstract conception with roots above and branches below is beyond the limit of understanding of ordinary individuals. The mystery about it is still more heightened by representing it to be both perishable, as the root meaning of Asvattha suggests itself to be, and imperishable (Avyayam).

RIGHT KEY TO GITA.

The real key of the proper interpretation of this verse depends on the meaning that we assign to Avyayam. For centuries past we have accepted "imperishable" as the meaning assigned to it and not cared to look to other possible interpretations that could be put on it. Among its other meanings and particularly in Vedanta, according to Apte and Monier Williams in their lexicons, it means "a member or corporeal part of the organised body." Amarkosha, the Sanskrit lexicon, which gives equivalents and meanings of words in Sanskrit, assigns the following meanings to the words. Avyayam and Avayavam. Avyava is that part of the organised body which is inseparably connected with the trunk, while Avayava is that which could be separated from it. He further mentions that the beak of a parrot is its Avyayam, while limbs are its Avayavah. With the aid of this meaning the mystical 1st verse of 15th chapter becomes easy of interpretation and then it would be translated as follows: "Asvattha with roots above and branches below is said to be a corporeal part of the organised body; desires (not Veda) are its leaves. He who knows its working knows the knowable'.' What part of the body does it represent to know the knowable? It is the nervous system in the body, the connecting link between the abstract and the concrete of which the body is composed. It connects the mind with the matter. Its description is identical with that of Asvattha in having its roots in the brain with spinal cord as the stem. The various nerves with their divisions and

(Continued in Col. 5.)

NEW LIGHT ON BIRTH CONTROL

On his return from Europe, Prof. Gambers the well-known Sexologist—has written a comprehensive article on "The Practice of Birth Control" in which the subject is handled on entirely new lines and all known methods and some new ones are lucidly described. For the benefit of the masses, this article has been incorporated in the latest edition of our catalogue of Birth Control appliances, a copy of which may be had post-free by anyone by just applying for it.

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South Sea Tragedy Puzzles Police

Man And Woman Found Dead On Lonely Island

The discovery of two bodies on the beach of the tiny island of Marchena, in the Galapagos group, is the opening chapter in a story of the South Seas that might have been written by Somerset Maugham, writes the Los Angeles correspondent of the "News Chronicle".

This romance has in it terror, mystery, and the matchless beauty of the setting of the blue Pacific.

The identity of the couple who perished miserably of thirst on the sun-bleached atoll is still uncertain.

According to Captain Allan Hancock, the explorer, of Los Angeles, who knows the Galapagos Islands better than any living man, they were probably Mr. and Mrs. Charles Wittmer, who had been living on Charles Island in a state of idyllic simplicity for some years.

FISHING BOAT'S MESSAGE

Other information suggests that the man may be Dr. Alfred Rudolph Lorenz, of Berlin, London and Paris, but a fresh element of confusion was imported into the situation to-day by a wireless message from Captain Manuel Rodriguez, of the fishing boat, Santa Amaro, suggesting the possibility that the bodies were those of the two men, Charles Wittmer and Lorenz.

Lorenz, like the hero of Maugham's "The Moon and Sixpence", found himself stifled by the conventions of civilisation, and five or six years ago sought spiritual regeneration on Charles Island.

If the bodies are those of Mr. and Mrs. Wittmer it is puzzling that they should have left their island paradise and set sail in a small boat for an uninhabited island that the sun had baked as dry as a bone.

One theory is that a crisis had come in their lives and that another European woman had come to Charles Island and was stealing the man's affections.

They may have been making for a more fertile island than Marchena and were blown out of their course by a tropic storm.

DISTRESS SIGNALS.

The crew of the fishing boat Santa Amaro, who made the grim discovery on the beach, found the water tank in the frail skiff had been smashed.

The couple had hoisted a distress signal on the highest part of the island, and there they waited for the relief that never came.

There is no touch of green on this island and no drop of rainwater was to be found in the hollows of its white rocks.

Captain Hancock believes the dead couple are his friends, Mr. and Mrs. Wittmer, and that a drama of human emotions lies behind the tragic deaths of this South Seas Adam and Eve.

He said that the German nudist couple, Dr. Frederick Ritter and Dora Koervin, were neighbours of the Wittmers on their island paradise.

Ritter recently wrote to Captain Hancock that a mysterious beauty described as a Baroness and a man who were living on Charles Island had "vanished to the South Seas."

Captain Hancock added: "There was a hint of scandal in Ritter's letter which deepens the mystery of Marchena Island. He wrote: "We hope you will come once more to the island, then I'll tell you what I cannot write because I've not proof of it'."

The Baroness is an extraordinary character around whom many legends have crystallised.

Dressed in silk shorts, with a revolver swinging from a silken cord at her waist, she is said to have styled herself empress of the island.

FILM STAR CLAIMS £200,000 DAMAGES

Edwina Booth Tells Of Ten Separate Ailments Caught During Jungle Ordeal

Miss Edwina Booth, the star of the film "Trader Horn", who has filed a claim for £200,000 damages against Metro-Goldwyn-Mayer on the ground that her health was ruined by the hardships to which she was subjected in making the picture, alleges that she is suffering from ten separate ailments as the result of her ordeal in the African jungle, (cables the New York correspondent of the "News Chronicle").

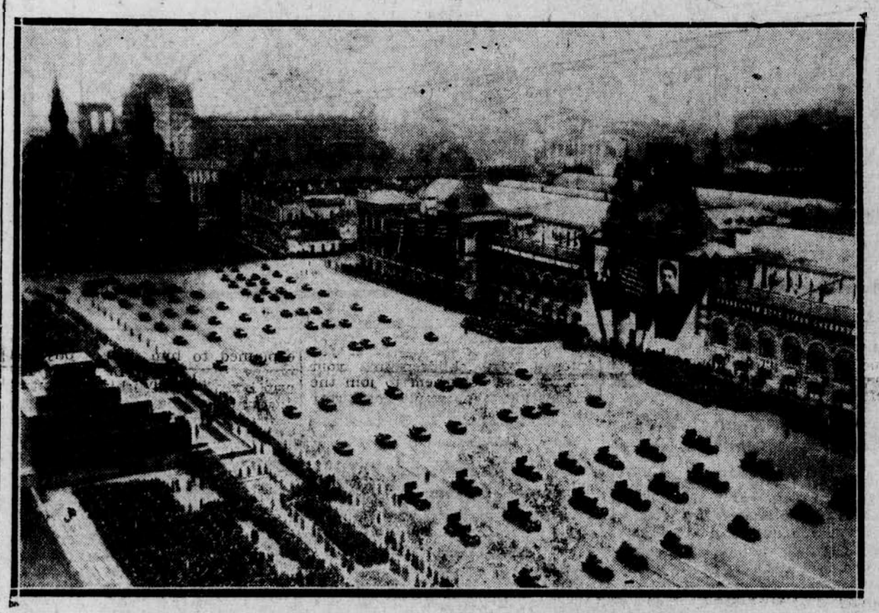
They are:—

Impairment of metabolism,
Depletion and partial destruction of nerve centres,
Sunstroke,
General debility,
Low blood pressure,
Malaria,
Dysentery,
Wounds on head and back,
Confusions of feet and legs,
Loss of vitality, vivaciousness, beauty of form and other physical attributes essential to motion picture actresses.

Miss Booth alleges that while playing her role in the jungle in abbreviated garments she received sun blisters on various parts of the body and endured agonies from insect bites, and that she also suffered injuries when she tumbled out of a tree.

A MILLION MARCH PAST STALIN

To commemorate the 17th anniversary of the revolution, Soviet Russia put on its greatest civilian and military parade in Moscow on November 12. For hours guns, tanks, cavalry and machine-gun units poured through Red Square, while aeroplanes roared overhead. They were followed by more than a million marching civilians, 16 abreast whose final ranks passed by the saluting base to the light of flaring torches. Stalin and other members of the Government stood throughout the day on the parapet of Lenin's tomb reviewing the great parade. Photo shows: Demonstrators carrying a huge inflated rubber banner bearing a picture of Stalin through Red Square.



Tanks and armoured cars in the parade across the Red Square.

In Praise Of Hashish

Geneva Hears Complaint Against Film Propaganda

The praise of the drug hashish is sung by girls in a Hollywood musical film, according to a complaint made to the League of Nations Opium Advisory Committee, says the Geneva correspondent of the "News Chronicle".

The refrain of the song, "Marijuana," was declared by Colonel Sharman (Canada) to be a subtle form of propaganda in favour of the smoking of hashish cigarettes.

"Marijuana", he said, was a word used for this type of cigarette.

It was stated by Mr. Stuart J. Fuller, the United States representative, that the Hollywood producers were probably ignorant of the use of the word.

HIDDEN DRUGS.

Some of the wiles of drug traffickers were described by Mr. Fuller in a broadcast from the League's wireless station.

Hollow heels, brass bedsteads, grindstones, camel saddles, motor-car cushions, Bibles, coffins and even tombstones, he said, had been found to contain concealed drugs.

In one case live turtles had been shipped in open tubs full of water. The ship's carpenter, desiring to give them a change of water, undertook to bore holes in the tubs to let the foul water escape.

He found the staves had been hollowed out and the space packed with drugs.

DISSOLVED IN WAX.

An apparently innocent shipment of ozokerite, a mineral wax, was found by Customs Officers to be a mixture of heroin and paraffin wax.

All the smuggler had to do on receiving delivery was to submit it to a simple chemical process. This discovery involved the co-operation of five Governments.

Mr. Fuller recalled the case of the ship Marabella.

It was built in a British Crown Colony, Hongkong, flew the flag of Panama, and lay in Portuguese waters at Macao to pick up a cargo brought on board from Chinese territory—a cargo of Persian opium which had been loaded at Bushire in the dead of night and secretly disembarked into junks off the Chinese coast.

The captain was Dutch, the chief engineer German, one mate Canadian, the other American and the crew Chinese. The ship, which was eventually seized, is now a Customs preventive cruiser on the Chinese coast.

SLEPT THROUGH EACH OTHER'S SPEECHES

A story of a war conference in 1915 when Lord Oxford (then Mr. Asquith) and M. Briand slept through each other's speeches was told at the annual banquet of the United Associations of Great Britain and France in London.

In a speech read in his absence through illness M. Berthelot said he attended the conference in company with M. Briand. The journey to London was made by night and M. Briand had had no sleep. The conference opened with an excellent luncheon, after which Mr. Asquith, with his habitual dignity, gave an impressive statement on the Allied position and suggested a plan of action. "Almost immediately M. Briand, who did not understand English, began to dose. Our English colleagues with perfect courtesy did not even smile. Mr. Asquith ended his remarkably concise and eloquent speech in a quarter of an hour and sat down.

"Immediately M. Briand' awakened by the silence, stood up without the least embarrassment and with his marvellous intuition replied to the English Premier. He had scarcely begun to speak when Mr. Asquith fell asleep."—"Manchester Guardian."

DRINKING KING'S HEALTH IN WATER

His Majesty Has Sanctioned Practice Since Accession

At a luncheon of the National Commercial Temperance League in London Alderman A. M. Mathews, president of the league, protested against the attitude adopted by some university graduates and Territorial officers that to drink the King's health in non-alcoholic liquor was an insult.

Mr. Mathews appealed to their opponents to be English and play the game by "keeping the name of the first gentleman of England out of this controversy." He added that he wrote to the Lord Chamberlain, pointing out that the loyal toast would to-day be drunk in non-intoxicating liquor and asking for an official assurance that they would not in any way be acting in a manner contrary to the King's wishes.

The reply received from Buckingham Palace was: "The private secretary to the King begs to inform Mr. A. M. Mathews that, as has been announced in the press on several occasions since the King's accession, his Majesty sanctions his health being drunk in water."—"Manchester Guardian."

GITA JAYANTI

(Continued from page 9)

touchables attain membership in the highest caste.

THE REAL SVA-RAJ.

The inspiration of the 'Gita' produces a series of progressive awakenings, but all of them result in Reliance on the Self within, which is perceived as the Inner Ruler. No prophet, no priest can save that Self; no king, no emperor can have power over it; It is its own saviour and holds sway over its own kingdom of the mind, its own empire of the heart. Thus the 'Gita' destroys priest-made orthodoxy and sectarianism but does not leave the man barren and lonely, for it brings to him the companionship of the Sage and the Prophet. It illuminates for the Muslim his Koran, for the Parsi his Avesta, for the Christian his Bible. These are no more regarded as infallible books but as avenues leading to the understanding and appreciation of their great recorders. For example, the teaching about Shraddha will purify and deepen the faith of the Muslim; the austerities and mortifications of body, speech and mind, will make the Zoroastrian more enlightened about the triad of good deeds, good words and good thoughts which he reveres; the Sikh's martial ardour, the Jain's gentleness, will become more elevated qualities; the Christian will learn why ordinarily he is not able to live up to the Sermon on the Mount, and by what stages he can reach the position where he will be able to do so; and so on. That which is the force of evil in every religion will weaken, and the unifying spirit of true religion will become more and more manifest.

A UNIFYING FORCE.

The principle of democracy in which each grade of intelligence has its duties to discharge contributes substantially in the unfoldment of the quality of self-reliance. The philosophy of the 'Gita' is the philosophy of responsibility to neighbour and stranger, to country and race, to the whole of Nature, visible and invisible; its practice resolves itself into the Religion of Duty. The performance of duties requires a discernment of what are *not* our duties; otherwise, like Arjuna, we shall want to run away from our real duty thinking that it consists in giving way to the enemy within and making peace with the wrong-doer in the world. To-day Indians are divided into different camps and communities because of what each class regards as its duty; the objection does not inhere in the existence of classes and communities, each of which is composed of men and women, weak and virtuous, ignorant and educated; the objection inheres in that which is conceived to be their duty by each of these classes and communities. Each assumes responsibilities through a mistaken sense of duty, and the result is that their loyalty to sect makes them disloyal to the country; their fidelity to religion makes them faithless to the human race; their acceptance of revealed books made by men blinds them to the true Revelation of Nature, and they forfeit the company of prophets by blindly following their priests. The 'Gita' has a unifying force; that power can bind men and women of different religions into a single whole; for, he who practises self-control, who attempts purification of his own thoughts, words and deeds, who endeavours to live his days and years in any enlightened manner comes in unison and harmony, unconsciously to himself, with all others who are engaged in the same task.

To make the celebration of 'Gita' Jayanti an Indian institution we must first restore the book to its original position, from which it has fallen to assume a sectarian character. It is not a religious code but a spiritual poem; its teachings, both metaphysical and ethical have naught to do with religious rites, priests or temples; it is not other-wordly—it deals with the problems of life in this world. Its message is clear, its language is simple and no man needs an intermediary to approach it or to appreciate it. It is not fragmentary and there are no lacunae to be filled up by some expounder or by some study of other texts. The many commentaries written on it are more a hindrance than a help, and they tend to take the 'Gita' away from its original position of a book for all men. It itself is perfectly rounded off; in itself it is complete. It grades off gently to depth after depth in the mighty ocean of Wisdom. It rises tier over tier like an awe-inspiring mountain. Any man, any woman, in the East as in the West, can find his own place in its scheme, the very next step to be taken by him, the way to take that step, and the way to keep on progressing.

A BOOK FOR ALL HUMANITY.

The main difficulty in according the 'Gita' its real place as a book for all humanity is raised by those Hindus who proclaim it as only a Hindu religious text. Anyone experienced in human psychology would understand that men and women of other communities are in a better position to understand the message of the 'Gita' as they are more likely to bring to the book a mind and a heart free from the bias of inherited religious traditional beliefs. The right approach to the 'Gita' consists in having our mind fresh to penetrate its verses. The effect is magical. The following quotation proves the point; it is from the pen of a foreigner who approached the 'Gita' with a fresh mind. If an occidental of a hundred years ago could be uplifted by the power and the inspiration of the Gita, surely it is easily possible for any oriental, though he be not a Hindu to be benefited in a similar manner. Here are the words of A. W. von Schlegel, the German poet and critic who rendered the 'Gita' into Latin in 1823:—

"By the Brahmins, reverence of masters is considered the most sacred of duties. Thee, therefore, first, most holy prophet, interpreter of the Deity, by whatever name thou wast called among mortals, the author of this poem, by whose oracles the mind is rapt with ineffable delight to doctrines lofty, eternal, and divine,—thee first, I say, I hail, and shall always worship at thy feet.

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HANUMAN JOTHISHA OFFICE, TIRUTTANI, S. INDIA.

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Frontier Gandhi Jailed For Two Years

Magistrate Finds Him Guilty Of Sedition

Speech Bound To Excite Feelings Of Hatred And Contempt

"I do not understand what the accused means when he says in his written statement that he had no desire to utter words of sedition and that he made the objectionable statements unwittingly," was the observation made by Sir Hormuzdiar P. Dastur, Chief Presidency Magistrate, Bombay, on Saturday when he convicted and sentenced Khan Abdul Gaffar Khan, the Frontier leader, to undergo two years' rigorous imprisonment for delivering a seditious speech at the Nagpada Neighbourhood House on October 24 last.

The Magistrate held that the statements made by the Khan Saheb were deliberate, grave, serious and reckless accusations against Government and as such were bound to excite feelings of hatred and contempt against the Government.

"It could not be contended that these statements had been made unwittingly, as they contained lengthy quotations. The speech deliberately imputed base and sinister motives to Government."

The Khan Saheb was charged under Section 124-A of the I.P.C. in respect of a speech delivered by him at a meeting held at Nagpada Neighbourhood House on October 27.

The Magistrate in the course of his judgment said that though the accused refuses to plead to the charge, in the written statement put in by him, his plea seemed to be that he had no desire to utter words of sedition and that certain statements were made by him unwittingly. Under the circumstances, the Magistrate failed to understand why the defence counsel objected to the plea being recorded as "not guilty." There was no attempt made to cross-examine any of the witnesses and the correctness of the shorthand notes or of its translation.

Khan Saheb's Admission

The accused in his written statement stated that whilst the general trend of the translation admitted much improvement, he admitted the correctness of the main statements in his speech, which his lawyer friends advised him were capable of bringing him within the main section of the code.

The accused had stated that he was sorry for uttering the statements, however, unwittingly, which were open to exception from the prosecution point of view. At the same time, the Magistrate observed, the accused had stated that in describing the movement of Khudai Khidmatgars he felt bound to state what he believed to be the truth.

The Magistrate said that the accused had suggested that for the sake of prestige Government would not hesitate to butcher or kill in cold blood, 200 to 250 innocent persons for no fault of their own. This passage was bound to excite feelings of contempt and hatred against Government. It would undoubtedly create resentment and disaffection in the minds of any of his hearers towards the Government, which is alleged to have resorted to acts of savagery and violence —amounting to cold-blooded slaughter of 200 innocent men—only for the sake of prestige.

Accused's Intention.

The essence of the crime of sedition consisted in the intention of the party in making the speech. As the accused had stated that he did not intend to frame any indictment against Government it was necessary for him to read the speech as a whole.

Frontier Regulation

The speech delivered by the accused, the Magistrate said, was a long one extending over 13 typed pages. The accused told his hearers how the Khudai Khidmatgar movement originated. It was a social movement at first and came into existence when the Frontier Regulation Act was drafted. The accused stated that the act was "cleverly, craftily and deceitfully made for us into a kind of law by the British Government as a result of which we always fought amongst ourselves. and there were many murders in our country." The Magistrate held that this passage clearly suggests that the Frontier Act was a cunning and crafty piece of legislation passed with the base motive to divide the people into two parties, to foment litigation and to plan their ruin.

Perversion Of Facts

Citing another passage from the speech Magistrate said that the interpretation was that the police force was maintained by Government, not for the preservation of peace and order, but for beating the people, making false and secret reports against them and sending them to jail. This he characterised as nothing but a deliberate perversion of facts with the sole object to bring Government into contempt and hatred.

The Court also analysed minutely a statement made by the accused by which he attempted to give the state in which villagers lived on the Frontier, which according to the Magistrate imputed to Government that they wanted the people "to fight among themselves" and to "remain in a ruined and destroyed condition." This, he said, was not only a seditious statement, but a dishonest one.

What followed was worse, in the opinion of the Court. The speaker described the length to which Government would go in order to maintain their prestige.

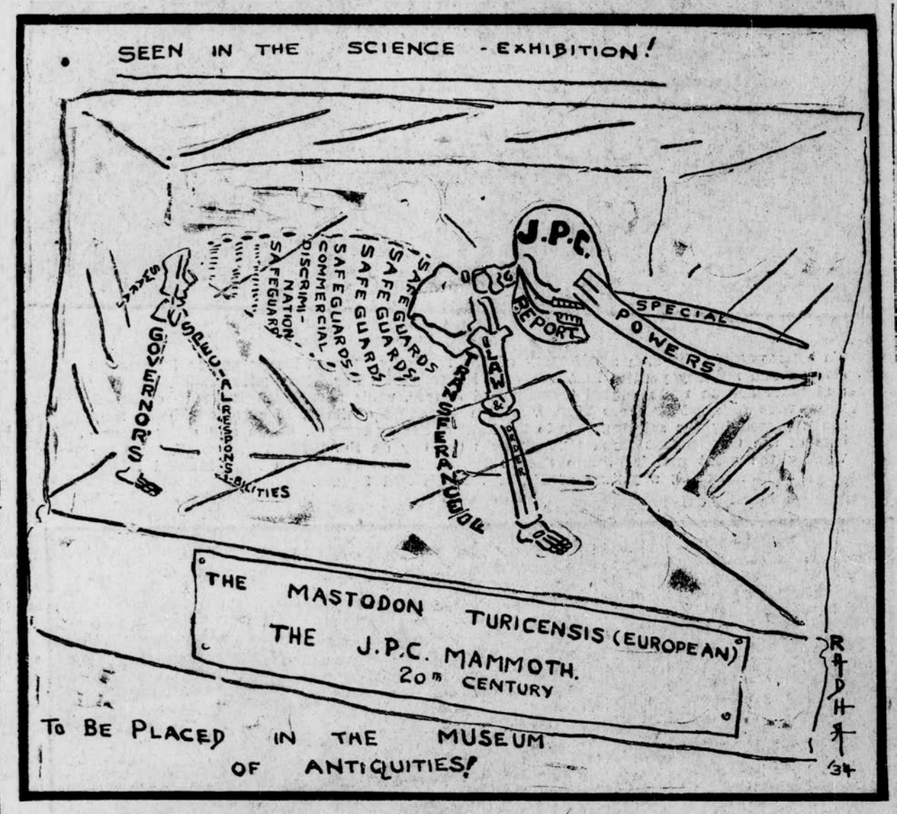
Magistrate's Summing

After commenting at length on each of the objectionable passages, the Magistrate said that the sum and substance of the speech was as follows:

The accused attributes to Government cunning, fraud, and deceit. According to him, it is the Government that makes the Hindus and Muslims fight with each other. To Government he also attributes acts of terrorism and repression to crush the spirit of the nation. He deliberately charges them with murdering innocent men and women in order to maintain their prestige. He accuses Government of firing bullets, looting houses and pouring phenyle in flower pots of the poor people. He characterises the police force as an organisation for sending innocent people to jail on false reports made by the police and for using them to assault the people.

On the grounds stated by him, the Magistrate held the accused guilty of the charge and convicted him.

Kisan Baboo Kant, a boy, aged 7 years was knocked down and killed by a Motor Lorry on the Falkland Road.



Subhas Bose's Straight Question To Govt.

Asks What He Has Done Since His Release To Merit This Treatment

CALCUTTA, Dec. 15.

The "Amrit Bazar Patrika" publishes what purports to be the contents of a representation submitted by Mr. Subhas Bose to Government of Bengal, following the order served on him by the Assistant Commissioner, Criminal Investigation Department, Calcutta, directing him to remain at Calcutta and stay with his mother for one week only on the expiry of which he will have to leave the shores of India, failing which the Government will take action they deem fit.

In view of such an occasion of mourning Mr. Bose looks upon the order as a painful surprise and describes it as an act of injustice on the part of the Government because he was not allowed to see his ailing parents anytime since his arrest in 1922.

It was stated in the application that rigid observance of Hindu customs in regard to practices of food and dress and 'Sradh' ceremony of his father requires his presence at home. After the period of mourning which extends to one month Mr. Bose will decide the future course of treatment, but his present financial stringency is a serious drawback to enable him to act fully upto the advice of his Viennese physicians who want him to return to Europe for surgical operations.

He therefore would first take advantage of best medical help available in India before leaving for Europe and requests the Government to allow him to stay at home till January 7, 1935, during which period he proposes to consult Dr. P. T. Patel of Bombay and Sir Niratan Sircar of Calcutta.

INDEFINITE EXILE?

Mr. Bose interprets the attitude of the Government as indicative of the fact that Government wants him to remain in exile from India for an indefinite period. Mr. Bose contends that the Government order made to him prior to his departure for Europe did not imply anything like that. On the contrary it was implied that he would be at liberty to return to India whenever he likes, as Government withdrew the order of detention under Regulation III.

Before leaving for Europe he must feel sure that he should be at liberty to return to India after his recovery. He prefers the fate of incarceration without trial, to the prospect of enjoying freedom abroad as a permanent exile.

Mr. Bose also asks what he had done since his release in February, 1933 to merit the present treatment that was meted out to him on his arrival at Bengal by the authorities.—United Press.

KARACHI ART AND CRAFT EXHIBITION

Opening Ceremony To Be Performed On Dec. 23

KARACHI, Dec. 14.

An Art, Crafts and Swadeshi Exhibition is to be held in Karachi under the auspices of the 'Maha Gujarat Sabha, Karachi', the one and the only central organisation of the Gujarati speaking public of Sind, during the coming Christmas week. The opening ceremony will be performed by Mrs. Hansa Mehta, on the December 23.

The Exhibition is divided into a number of sections and prizes are offered for each section.

Exhibits are pouring in from some of the well-known artists of the country, a number of Native States and good many Art Collectors.

Further information can be had from the Secretary, Art and Crafts and Swadeshi Exhibition, c/o Maha Gujarat Office, Karachi.

Appeal To Gujaratis

The Organising Committee of the Art, Crafts and Swadeshi Exhibition to be held in Karachi under the auspices of the 'Maha Gujarat Sabha, Karachi', appeals to the public spirit of the Gujarati Artists and Gujarati Art Collectors to send in their exhibits in time to stand side by side with the same from other provinces. It is expected that Gujarat by its quota will preserve its position in the world of Art and Crafts.

Exhibits should be sent to the Secretary, Art, Crafts and Swadeshi Exhibition, c/o Maha Gujarat Office, Karachi.

Alleged Robbing Of Postal Peon

(From Our Correspondent.)

LUCKNOW, (By Mail.)

The charges against Jagdishdutt and Balak Prasad have been framed under section 392 I.P.C. (Voluntarily causing hurt in committing robbery) by the city Magistrate Lucknow.

It may be mentioned here that these accused are being prosecuted on the charge of having jointly robbed a postal overseer of Rs. 2601 which he had collected from a number of branch post offices in the city, for depositing in the Lucknow Central Post Office.

Examined by the court the accused refusd to plead.

AHMEDABAD MILL DISPUTE

Talks Between Owners And Labour Leaders May Lead To Settlement

AHMEDABAD, Dec. 15.

Negotiations between the mill-owners associations and labour association to evolve a permanent scheme for the amicable settlement of all disputes including wage disputes have, it is understood, been broken off and Mr. Gulzarilal Nanda, Secretary of the Labour Association has left for Wardha to see Mr Gandhi. The question of wage cuts will now be probably referred to an umpire as the arbitrators appointed by both sides were not able to come to an unanimous decision.

Mr. Chandulal Desai, the Gujarat Congress leader, has proceeded to Bombay to discuss with Mr. Vallabhbhai Patel the programme of work in Gujarat.

Chief executive officers of Ahmedabad Municipality will be requested to deliver lectures in various parts of the city on Municipal administration with a view to enlighten public opinion according to a resolution passed by the Municipality.—A.P.

"BOMBAY CHRONICLE"

New Distributor For Ahmedabad

Messrs. Shantilal C. Shah and Company of Pada Pole, Gandhi Road, Pankore Koova, Ahmedabad, have been appointed sole distributors in Ahmedabad for the "Bombay Chronicle" from 8th December, 1934.

DEOBHOG CASE ACCUSED EXECUTED

DACCA, Dec. 15.

DACCA, Dec. 15.

Motilal Mallik, a condemned prisoner in the Deobhog Shooting Case was executed this morning at 6 a.m.

His parents saw him yesterday afternoon. One of his brothers is a detenu and another is a home internee.—United Press.

HOW PRIVY COUNCIL WORKS

Mr. R. S. Nehra Describes Procedure Of Appeals Before Tribunal

(From Our Correspondent.)

KARACHI, Dec. 13.

"The practice and procedure of the Judicial Committee of the Privy Council and its position in the India of the Reforms" was the theme of an interesting discourse delivered by Mr. R. S. Nehra, the only Indian Solicitor now practising in London before the Privy Council. Mr. Rupchand Bilaram, Additional Judicial Commissioner of Sind, presided.

Prof. Raymond, ex-officio President of the Law Society, introducing the speaker referred to him as one of those all too are sons of India, who have left the Motherland to seek and achieve fame and prosperity in other Continents. After a happy start in East Africa Mr. Nehra abandoned a flourishing practice to seek greater honours in the wider arena of the Capital of the Empire. He was now Secretary of the British Indian Union and one of the most respected members of the Indian community in London.

POSITION OF PRIVY COUNCIL.

Mr. Nehra commenced his lecture by dealing with the position of the Privy Council in the India of the future. He opined that whatever changes the Reforms might introduce in the administration of India, so long as the connection between England and India continued, and India continued to be one of the Dominions within the Empire, the Judicial Committee of the Privy Council would receive and hear appeals from India.

Mr. Nehra then dealt with the practice of the Privy Council outlining the various requirements which must be fulfilled before an appeal could reach the Privy Council. It is usual for 3 judges to compose the Bench though occasionally a full Bench is asked for in which case the Bench is composed of five judges. In addition to the Law Lords, Judges of Indian experience, one of whom is always an Indian, sit to hear appeals. Although there is nothing repugnant to it in the Constitution yet upto this day no Indian has ever sat on the Privy Council Bench.

The treatment meted out by the Bench to the Bar is of the very best; even Juniors can always be sure of a patient hearing. The learned lecturer gave one or two instances of how their Lordships would help a Junior.

APPELLATE PROCEDURE.

Turning next to the procedure Mr Nehra explained in detail the duties of Solicitors and of Counsel. The paper in an appeal are always first sent to a Solicitor who then engages Counsel. It is the duty of the Junior Counsel to draft the grounds of appeal and the petition must be filed within 4 months of the arrival of the Record in London. 20 Copies of the paper book are then printed and sometimes as many as 10 are given to the other side. The Solicitor must exercise great discretion in his choice of a leading K.C. who will argue the case. He must also see to it that the K.C. has understood the case in all its aspects. These leading Silks are often times very busy men and hence unless well instructed do not go very much into the details of each appeal.

CRIMINAL JURISDICTION.

The Privy Council has also Criminal Jurisdiction but this it rarely exercises unless the plain provisions of the Code have not been complied with and thus grave injustice caused. Counsel in India should not send appeal to the Privy Council unless they were really good matters.

The normal cost of an appeal to the Privy Council is £300 and this is usually to be sent in advance.

Concluding Mr. Nehra said that though there were many Indians practising before the Privy Council at present in England, there was not a single Barrister from Sind. He hoped this want would soon be remedied.

Mr. Rupchand Bilaram has recently returned from England where he had attended the sittings of the Privy Council. He was much struck, he said, by the dignity and decorum with which that body conducted its proceedings. Referring to the absence of any Sindhi barrister in England, Mr. Rupchand remarked that if Prof. Raymond were to go to practise at the Privy Council, sorry as they would be to lose him, he was yet convinced that in another 8 to 10 years he would make a great success of himself.

DATES OF AUDITORS' EXAMINATIONS

NEW DELHI, Dec. 15.

The first and the Final Examinations under the Auditor's Certificates Rules, 1932, which regulate the grant of certificates entitling their holders to act as auditors of the accounts of public companies in British India, will be held on the dates specified below at Bombay, Calcutta, Madras, Rangoon, Lahore, Allahabad, Bangalore and Delhi, provided that a sufficient number of candidates are forthcoming at each centre:—

First Examination—April, 23 and 25, 1935.

Final Examination—April 26, 27 and 29, 1935.

Applications for admission to these examinations should be made on the prescribed forms, copies of which can be obtained from the Secretary to the Government of India in the Department of Commerce, and must be sent, along with the necessary certificates and bank or treasury receipts for examination fees so as to reach the Government of India not later than January 31, 1935.—United Press.

A resolution of the Government of Bombay states that they have approved the proposals for the institution of a short course of practical instruction in Wireless Telegraphy for teachers, at the Royal Institute of Science, Bombay.

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